



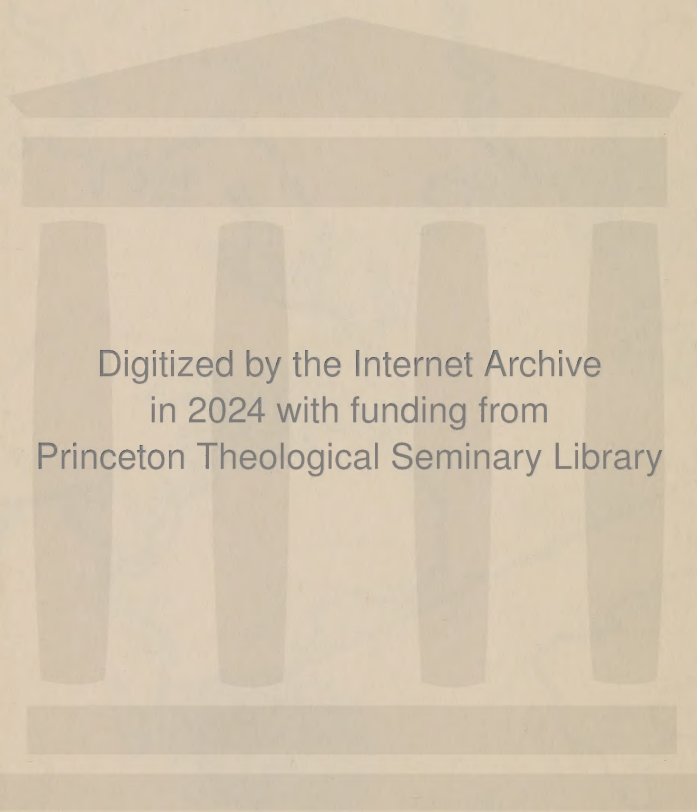
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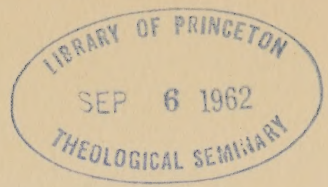


THE CHURCH OF THE NAZARENE



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FIFTY YEARS OF NAZARENE MISSIONS



Fifty Years of Nazarene Missions

Volume III

World Outreach Through Home Missions

by
Mendell Taylor, Ph.D.

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PREFACE

The account of the growth of the overseas home mission areas of the Church of the Nazarene is a story of modern missionary advance as thrilling as may be found, but it is not widely known. Nearly all of the fields have been entered in response to an actual Macedonian call. The urgency and persistence of the call brought a response from the church.

The major growth and development of the church in these fields has been achieved in the past decade. Most of the information in this volume has never before appeared in print. The additional chapters on the home missionary advance among racial minorities in the United States and the development of the Department of Home Missions and its divisions comprise a complete history of home missions. This should be read widely and with interest throughout the church.

Dr. Mendell Taylor has blended a feeling of the dramatic march of the church with an accurate historical record. We are indebted to him for this achievement, for which he is well qualified. He is professor of church history and the dean of the Nazarene Theological Seminary, with which he has been associated for twelve years. I have shared with others in his classes his honest curiosity about events and people that comes from the warmth of his heart.

The story of home missions in the Church of the Nazarene will always be associated with the name of Dr. Roy F. Smee. It has been my rare privilege to be closely associated with him for the past thirteen years, first as my district superintendent in the beginning of my ministry, and then as the executive secretary of the department. The imprint of his leadership in home missions, church extension, and the Crusade for Souls will long be felt throughout the church.

No one can read this history of *World Outreach Through Home Missions* without feeling that the foundation has been laid for fifty years of further advance. Like one who skips from the first to the last chapter of a story, we would like to read the future and know the outcome. The achievements of these past few years never could have been realized without the leadership of the Holy Spirit. The future of home missionary growth within our present nations and in the countries even now beckoning is as bright as our assurance of His continued presence.

ALPIN P. BOWES

CONTENTS

<i>Chapter</i>	<i>Page</i>
I. The General Home Missions Program	9
II. The Nazarene Task in Alaska	31
III. The Nazarene Highway in Hawaii	47
IV. The Nazarene Advance in Australia	67
V. Panning for Spiritual Gold in the Panama Canal Zone	87
VI. Putting Holiness Zeal into New Zealand	103
VII. A Nazarene Rope to the Europeans of South Africa	115
VIII. Nazarene Ministry Among Racial Groups in the United States	141
IX. Summary and Conclusion	157

CHAPTER I

THE GENERAL HOME MISSIONS PROGRAM

Vision without a task is visionary.

Task without a vision is mercenary.

Vision with a task is missionary.

A proper spiritual vision always brings an acute awareness of the overwhelming needs of a world of sinners. We can sit on the side line of life and let the rest of the world go by, until we take a look at life through eyes immersed in divine love. After that we become restless to move into the main currents and do everything in our power to rescue those who are being overcome by evil forces which are too potent for them to handle. A divine discontent saturates a life that is under the redemptive control of the Holy Spirit. He mobilizes available resources into an effort to save "the lost, the least, and the last" of mankind. This outreach is both evangelistic and missionary in its total ramifications.

The disciples of the Early Church were willing and anxious to remain behind closed doors, out of sight and out of contact with their fellow men, until the Holy Spirit invaded their hearts. They could not remain inside any longer. A divine compulsion seized them and thrust them into the streets and homes and highways so that they could share their wonderful discovery with everyone who acted halfway interested in listening. Empowered by the Holy Spirit they put the *go* in gospel and refused to stop until they had turned the world upside down.

At the dawning of the twentieth century there was a mighty "back to Pentecost" movement. The organization that emerged from this renewed emphasis upon the Spirit-centered, the Spirit-empowered, and the Spirit-guided experience was the Church of the Nazarene. Since the precedent was set by the first century Christians to make believers of everybody they met, in the same measure the recapturing of the sanguine boldness of Pentecost in the modern period was expressed in holy enthusiasm and flaming evangelism. Once more the wide, wide world was the parish, and Spirit-baptized groups were

ready to move like a mighty army in uprooting the strongholds of Satan in the homeland and on foreign fields. To realize this objective, home and foreign missions were linked together as a unit embodying the total evangelization program of the church.

HOME MISSIONS LINKED WITH FOREIGN MISSIONS (1897-1911)

Early References to Home and Foreign Missionary Work—In the beginning days of our church's history the leaders operated on the principle that home and foreign missions were inseparable twins. Both must be promoted together. A progressive home church makes possible a stronger and longer outreach into foreign areas. In 1897 the northeastern branch of the church formed a Missionary Committee. Its functions included the task of building the home front and finding areas of service on foreign fields. The chairman of the committee was Dr. H. F. Reynolds.

He arranged for rallies and conventions that would highlight the total mission of the church, which incorporated both home and foreign activities. By 1898 a party of five missionaries had been sent to India and many new churches were being formed at home.

The Missionary Committee found its responsibilities multiplying as the church advanced. In order to do justice to all phases of the program, at the annual conference in April, 1902, a new policy was adopted. According to the change prescribed, there would be a foreign missionary secretary and a home missionary secretary, both operating inside the structure of the Missionary Committee. Dr. H. F. Reynolds continued in the former capacity and Rev. C. Howard Davis assumed the duties of the latter. The announcement regarding this change was published in the *Beulah Christian*, May, 1902, as follows:

The Missionary Committee planned for an energetic and vigorous campaign this coming year. To further the work of God in this particular Rev. C. Howard Davis of 2306 Champlain Avenue, N. W., Washington, D. C., was chosen Home Missionary Secretary; and to set this movement on a practical working basis, \$85 was pledged toward a special fund. Contributions for this fund, which is to be used, in the words of Brother Fitkin, "to plow the country," are urgently requested. (*Beulah Christian*, May, 1902, p. 5.)

In the same issue, Rev. C. Howard Davis published the first article to appear in Nazarene publications dealing exclusively with home missions. His initial appeal was as follows:

Are you, dear reader, interested? Without the home mission work we can have no other. The home work must be cared for and improved, or else we shall soon have no work in foreign fields.

Every soul saved, helped at home, makes one more to help in what we call foreign fields. Every church strengthened at home, and pushing on gospel lines makes another missionary church.

The gospel is a missionary gospel. The love of Christ constraineth us, moveth us for those far and near who are still strangers to God and his great salvation, to do and win all we can for him.

Shall we not put new life into our home work this year and be the means in the hands of the Spirit to save at least one soul this year? Shall we give of our means to help some struggling company on their feet to hold on in their community and become a strong people for God and holiness?

Yours at the feet of Jesus, praying for a revival in home missions that will sweep through our churches and cross oceans, reaching the darkest corners of the earth. (*Beulah Christian*, May, 1902, p. 1.)

Rev. C. Howard Davis made use of every opportunity to publicize the program of home missions. His next article appeared in the *Beulah Christian*, October, 1902. He wrote:

The field is the world. Harvest is plenteous, but laborers are few; pray for extra help.

Have you a dollar to give for home work this summer? Faith and works go together; has your prayer for revival been closely followed by financial help?

The Missionary Committee through the Home Missionary Secretary desires to open up new fields. Calls from such fields are heard; we want to enter. Will you help us by sending your subscription to the undersigned at the earliest possible moment?

We must be life-savers. We profess to be; do we act like it?

Brother, sister, let us up and do at once; drive the devil by faith and prayer and money from the field. Amen. (*Beulah Christian*, October, 1902, p. 7.)

In order to give adequate publicity to the work of the Missionary Committee, an advertisement layout covering a full page was printed in each issue of the *Beulah Christian*, beginning January, 1903. Each ad carried this title, "Missionary Interests." At the bottom of the copy the names of "Rev. H. F. Reynolds, Foreign Missionary Secretary," and "Rev. C. Howard Davis, Home Missionary Secretary," always appeared.

In addition to the page-sized layout of advertising material, each copy of the *Beulah Christian* incorporated reports of the activities of the respective secretaries.

The title of the "Home Missionary Secretary" was changed to "Field Evangelist and Superintendent of Home Missions" in May, 1904. At that time Rev. William Howard Hoople was selected to serve in this capacity. This arrangement continued until the uniting assembly of 1907.

Emphasis at the General Assembly of 1907—Frequent references were made at the General Assembly of 1907 which indicated the close relationship between home and foreign missions. In the special address delivered by Dr. P. F. Bresee, the following observations were made regarding these two:

Time emphasizes the fact that our first great mission field is this country. That God has called us to help re-inforce the religious forces of America, and thus help to save it from paganism with which it is so strongly threatened, and which the worldly churches are so powerless to resist . . .

While in these days the distinction between Home and Foreign Missions has vanished and the world is at our doors, yet a wise, discerning eye will see that a new movement like this must in order to efficiently serve the whole, spend the greatest force in creating the very largest possibilities. Whatever else we may be able to do, we must possess this land, both for its own sake, as well as the conditions of service to every land. I fully believe, with the accelerated momentum given by our union of holiness forces, that only a few years will be necessary to give to this work a thousand centers of holy flame in this country, and that from them the streams will flow to the world. (*Minutes of the General Assembly, 1907, pp. 23-24.*)

During the same convocation one standing committee was the Committee on Missions. As this group studied the over-all program of the church relative to this subject, the following recommendations were adopted:

That all the Missionary Work known as Home and Foreign, held previously by the "Missionary Committee of the Association of Pentecostal Churches of America," or the "Home and Foreign Missionary Board of the Nazarene Church," shall be turned over to the General Missionary Board . . .

That we most earnestly ask our God and entreat the people for as much money to put in the Home Work as we must have for the Foreign. Our [foreign] work costs about \$5,000. The General Missionary Board ought to have \$10,000.

That the Missionary fund for the coming year be equally divided between the Home and Foreign Work. (*Minutes of the General Assembly, 1907, pp. 48 and 50.*)

An analysis of these recommendations shows that home and foreign missions were still sponsored by the same agency operating under the title of "General Missionary Board." Also, the funds that came under the jurisdiction of this board would be equally divided between the two interests.

The same General Assembly elected a General Missionary Board composed of the following officers: Rev. H. D. Brown, president; Rev. E. A. Girvin, recording secretary; Leslie F. Gay, treasurer; Rev. H. M. Brown, assistant treasurer; Dr. H. F. Reynolds, general missionary secretary. This group worked diligently at the task of alerting the church to the possibilities of evangelism on the home and foreign fields.

The goal set by this aggressive board in its home missions program was "a thousand new churches in a thousand cities of the United States in the next five years." (*Minutes of the General Assembly*, 1907, p. 47.)

Division of Responsibility for Home and Foreign Missions—By 1911, the foreign mission program of the church had progressed to the degree that it required all of the effort and planning of a board to do it justice. Many missionaries were on the foreign fields, properties were being secured, several areas were calling for Christian workers, and a large budget was needed to carry on this phase of the work. The time and attention involved in the decisions, plans, and promotional activity of this major program monopolized all of the efforts of a supervising group. This meant that the General Missionary Board could not give proper attention to both home and foreign missions. Consequently, a far-reaching decision was made which vitally affected the future policy regarding home and foreign missions. Some of the changes recommended by the Committee on Missions of the General Assembly of 1911 were as follows: (1) that instead of the present General Missionary Board there be elected a General Foreign Missionary Board which will concentrate all its efforts on developing the foreign outreach of the church; (2) that the home missionary work of the church will be placed on the district level and this phase of the program will be taken care of by each district superintendent and district missionary board. According to this action, for the first time in the history of the church home and foreign missions were separated, and the promotion of home missions was classified as a district function.

HOME MISSIONS LINKED WITH EVANGELISM (1919-56)

Home Missions and Evangelism Emphasized at the General Level—The denominational leaders soon became aware of the fact that home missions was so vital to the maintenance and growth of the church that this work must be incorporated into the general program. District level operations were important but the entire church must keep constantly aware of a home missions emphasis or something would be lost that seriously impairs an aggressive program. At the same time there was a growing consciousness that the genius of the church could be preserved and perpetuated only by an intensive evangelistic drive. The conclusion was reached that home missions would thrive in an evangelistic atmosphere and evangelism would become dynamic when nourished by an abounding home missions thrust.

In the light of these concepts the General Assembly of 1919 created a General Board of Home Missions and Evangelism. The personnel of the board was to be nominated by the Committee on Nominations and elected by the General Assembly. The following nine members were selected: L. Milton Williams, president; C. B. Jernigan, vice-president; N. B. Herrell, secretary-treasurer; U. E. Harding, field secretary; C. E. Roberts, C. E. Cornell, J. H. Berry, N. H. Washburn, and B. L. Patterson, members at large.

Activities of the First General Board of Home Missions and Evangelism—Before the close of the General Assembly of 1919, the newly elected board had dramatically moved into action. The group asked for permission to conduct a special service on Sunday afternoon, September 28. The request was granted, and one of the high lights of the assembly was associated with this meeting. Rev. N. B. Herrell had charge of the program. Dr. R. T. Williams was the first speaker. He called attention to the fact that "our important mission is to get people saved and sanctified . . . ; in order to reach any other field we must make tracks around home; if we grow anywhere we must first grow at home." The second speaker was Rev. U. E. Harding, superintendent of the Indiana District. Following his message an offering was taken to create a Home Mission Fund "with which to enter unoccupied and struggling fields." When the final count was made it was discovered

that the magnificent sum of \$100,000 had been subscribed for this purpose. A spirit of hilarious enthusiasm swept over the audience time after time as the sacrificial giving of our Nazarenes reached a new level.

The duties assigned to the General Board of Home Missions and Evangelism were defined as follows:

1. The designation of home missionary territory shall be left wholly in the hands of the General Board of Home Missions and Evangelism and the Board of General Superintendents.
2. They shall receive and disburse all home missionary money.
3. They shall report to the next General Assembly all receipts and disbursements, together with the territory that has been worked. (*Minutes of General Assembly, 1919, p. 111.*)

The various activities of this board produced an impact that was felt throughout the church. One promotional feature was to publish an issue of the *Herald of Holiness* devoted exclusively to the interests of home missions and evangelism. This was printed in 1920. It carried articles which related to this general subject which were written by members of the Board of General Superintendents, members of the General Board of Home Missions and Evangelism, and several guest writers who had specialized in this phase of the work. Following this, interest in home missions reached the point that one page in each issue of *Herald of Holiness* was used to convey reports regarding this matter. This kept the church aware of the extensive work that was being done on a denominational scale.

Another project sponsored by the General Board of Home Missions and Evangelism was the purchasing of four tents to be used in evangelistic campaigns. This equipment was loaned to anyone who desired to hold a home missionary revival which might result in the formation of a new church. These tents were constantly used.

The major undertaking was a series of coast-to-coast holiness conventions organized and scheduled by this General Board. As a preliminary step, Rev. N. B. Herrell was asked to give full time to the task of working out the details and presiding over these meetings. The evangelistic party selected to conduct this extensive program consisted of Rev. C. W. Ruth and Rev. Bud Robinson as ministers, and C. C. and Mrs. Rinebarger and Kenneth and Mrs. Wells as musicians. Twenty-five

conventions were held in nineteen different states. A total of seventy-two denominations were represented in these services. There were about twenty-five hundred seekers for pardon or purity. In most of these services opportunities were given for anointing and praying over the sick. Many witnessed to the healing power of the Lord.

Beginning with the great home missionary service at the General Assembly of 1919, and concluding with the series of coast-to-coast holiness conventions, the General Board of Home Missions and Evangelism had many results to show for its first four years of existence. Its contributions were so numerous that this emphasis would be permanently ingrained in the general structure of the church.

Organizational Pattern of Home Missions and Evangelism—In 1923, the administrative program of the church underwent a drastic change. At the General Assembly of that year, a policy was adopted that abolished some ten independently functioning boards and in their place set up a General Board which was divided into five departments. Each department was formed from members of the General Board; the business transacted by the department was to be approved by the General Board as a whole; and each department would be financed by allotments made by the General Board from a unified budget. The special interests of the church which were honored with the distinction of becoming departments of the General Board were Foreign Missions, Home Missions and Evangelism, Church Extension, Publications, and Ministerial Benevolence. This indicated that home missions and evangelism were linked together at the top level of the church.

The officers of this first Department of Home Missions and Evangelism were J. W. Short, president; J. T. Little, vice-president; and C. B. Jernigan, recording secretary.

Personnel of the Department of Home Missions and Evangelism—Church leaders with an insatiable desire to promote the expansion of our work and propelled by an irrepressible passion for evangelism have composed the membership of this department from time to time. This roll call by quadrennia is as follows:

1928-32—N. B. Herrell, chairman; W. W. Ward, vice-chairman; E. O. Chalfant, recording secretary; J. E. Gaar,

R. G. Hampe, S. W. True, members at large; E. J. Fleming, executive secretary.

1932-36—C. E. Hardy, chairman; J. W. Short, vice-chairman; S. W. True, recording secretary; J. W. Little, E. S. Carman, Mrs. S. N. Fitkin, George Sharpe, C. E. Thomson, members at large; and J. G. Morrison, executive secretary.

1936-40—C. E. Hardy, chairman; C. E. Thomson, vice-chairman; A. E. Sanner, recording secretary; E. O. Chalfant, Mrs. S. N. Fitkin, Robert Purvis, E. S. Carman, Mrs. Paul Bresee, members at large; C. Warren Jones, executive secretary.

1940-44—C. E. Hardy, chairman; C. E. Thomson, vice-chairman; Samuel Young, recording secretary; E. O. Chalfant, Mrs. S. N. Fitkin, L. D. Mitchell, George Frame, members at large; C. Warren Jones, executive secretary.

1944-48—T. W. Willingham, chairman; L. D. Mitchell, vice-chairman; A. E. Collins, recording secretary; George Frame, J. W. Moore, Mrs. S. N. Fitkin, members at large; S. T. Ludwig, executive secretary.

1948-52—D. I. Vanderpool, chairman; Ray Hance, vice-chairman; E. D. Simpson, recording secretary; Robert Mangum, L. D. Mitchell, O. L. Benedum, George Frame, Edward Lawlor, Mrs. Louise Chapman, members at large; Roy F. Smee, executive secretary.

1952-56—A. E. Sanner, chairman; B. V. Seals, vice-chairman; Ponder Gilliland, recording secretary; Robert Mangum, E. E. Grosse, John L. Knight, Edward Lawlor, Mrs. Louise Chapman, members at large; Roy Smee, executive secretary.

Crusade for Souls Placed Under the Supervision of the Department of Home Missions and Evangelism—In the latter part of 1947 the church awakened to the fact that the founding fathers who had been holding the position of top leadership were no longer at the helm. Death had stopped the passionate heartbeat of Dr. James B. Chapman soon after he had presented his immortal "All Out for Souls" message. Also death had silenced the persuasive speech of Dr. R. T. Williams. The gigantic vacuum left in the front ranks of leadership caused many Nazarenes to realize that we had suddenly been clipped from what looked like indispensable officials. This sense of

loss caused some to feel that we could breach the gaps in our front ranks only by having everybody in the church sense his responsibility to give his best to the Lord in special service. The only way this could be done was to ask each member of the Church of the Nazarene to become a member of the crew with no one remaining on the passenger list. All must leave the spectators' section and mount the witness stand to declare person to person what the Lord wanted to do for a world of sinners.

Another factor which caused this change of emphasis was the growing tendency to turn evangelism over to the professional evangelists and pastors, leaving the laymen unused and unconcerned. The Board of General Superintendents took the initiative and appointed a group of twenty-five representative Christian workers to meet in Kansas City to take a square look at the whole problem. This body was to work out some plan that would rally the layman potential of the church and launch the church into a program of aggressive personal evangelism. The first meeting of the entire commission was held September 16, 1947, under the chairmanship of Dr. G. B. Williamson. Many general policies were worked out, and a Special Committee on Personal Evangelism was appointed to draft the over-all program. The members of this committee were A. F. Harper, R. V. DeLong, Elwood Sanner, Jarrette Aycock, D. S. Corlett, Lauriston Du Bois, and Remiss Rehfeldt.

An exhaustive study was made of various methods of personal evangelism by this committee. The final product was a program entitled "Mid-Century Crusade for Souls." This was launched at the General Assembly, 1948, in St. Louis, Missouri. On Monday and Tuesday, June 21 and 22 respectively, there were two sessions of what was called "Conference of Evangelists." This was the occasion of publicly launching the Crusade for Souls advance. Before the General Assembly was over, many items which vitally affected the future of the program were adopted. For instance, the assembly voted to place the entire promotional activity under the Department of Home Missions and Evangelism.

This department took its responsibility seriously and immediately planned a series of Crusade for Souls conferences. In the beginning days it was thought best to have these conferences on a gigantic scale by setting them up on an area

basis which would include several districts. The pilot conference was held at Spokane, Washington, October 17-19, 1950. Six districts co-operated in the program, including Washington Pacific, Oregon Pacific, Idaho-Oregon, Rocky Mountain, Canada West, and Northwest.

The roster of speakers included Dr. G. B. Williamson, Dr. S. S. White. Dr. Hugh C. Benner, Dr. Roy F. Smee, Dr. L. T. Corlett, and others. The success of the conference convinced everyone present that the church had launched on a new day and we could expect amazing things to happen in the future.

Within a year regional conferences had been conducted at Olivet Nazarene College, Bethany Nazarene College, Trevecca Nazarene College, and Eastern Nazarene College. By touching these strategic centers with this fresh message and approach for propagating the gospel, the entire church had been awakened to a new sense of responsibility for the spiritual welfare of this generation.

One major impression emerged from these mass meetings and that was the need of a breakdown in the program that would take the impact nearer the grass roots. The strategy developed to take care of this innovation was to hold district-wide conferences. Beginning in September, 1952, the first meeting of the district level program was launched. This session was in Portland, Oregon, followed in rapid succession by conferences in Santa Cruz, California; Long Beach, California; and Fort Valley, Georgia. The Department of Home Missions and Evangelism sponsored a total of eighty-three such district-wide conferences during the quadrennium closing in June, 1956.

Setting Up Separate Departments for Home Missions and Evangelism—The multiplicity of duties which centered around the Department of Home Missions and Evangelism became the object of study on the part of church leaders during the General Assembly of 1956. One phase of this overload was related to the Crusade for Souls program. This, along with many other factors which are related to our all-out program of evangelism, resulted in the decision to create a Department of Evangelism inside the structure of the General Board. At this juncture the Department of Home Missions relinquished to the new Department of Evangelism all assignments which

were related to the field of evangelism. This included Crusade for Souls activity, Evangelists' Conference work, and Conferences on Evangelism projects. Close co-operation is maintained between the two departments, and it is now evident that there is enough work in each area to keep the respective departments fully employed. Dr. Roy F. Smee continued as executive secretary of the Department of Home Missions and Dr. V. H. Lewis was elected by the General Board to assume the responsibilities as executive secretary of the Department of Evangelism.

HOME MISSIONS LINKED WITH CHURCH EXTENSION (1915—)

Early Relationships Between Home Missions and Church Extension—The first indication of linking together home missions and church extension came at the time of the General Assembly of 1915. The initial connection was brought about by setting up a standing committee at the General Assembly under the title of "Committee on Home Missions and Church Extension." This partnership indicated that the job of developing a church is only half done when it is organized with a group of charter members. The other half of the task is to secure property and equipment to conduct the regular program of the church. Normally a young congregation cannot support a pastor and at the same time secure property without outside financial aid. Impersonal financial institutions can easily refuse a loan to a small, struggling congregation, and if this was the final answer, then the progress of the new organization could be measurably handicapped. This does not have to be the final answer. For the general church can take an interest, ease the financial load, and give the new church a chance to survive by making funds available during its period of economic crisis. This type of operation comes within the scope of church extension. Thus it becomes evident why home missions and church extension should form this important combination.

The Department of Church Extension United with the Department of Home Missions—When the General Board was formed in 1923, two of the departments of that organization were the Department of Church Extension and the Department of Home Missions and Evangelism. This separation con-

tinued only until the next General Assembly. At that time, 1928, the two departments were merged and church extension has been a division inside the Department of Home Missions since that time.

For many years the General Board was able to set aside only a few hundred dollars each year to be used as a loan fund for churches engaged in building programs. Beginning in 1944, this amount was turned into a few thousand each year, and from that point the entire church sensed the profitable work which was being done through this avenue.

In 1947 a policy was adopted by the General Board that small and short-term loans should be made to churches in financial straits. Within a period of eight years this revolving fund amounted to about \$250,000. During the same time 146 churches on 52 districts made use of these funds. The total loaned during this time amounted to \$570,386, which meant that money was loaned out several times on the short-term policy.

Recent Developments in the Program of Church Extension
—Dr. Smee became greatly concerned about the many requests that came to his office for financial help from worthy churches that were critically in need of assistance. He placed over against these desperate appeals the economic potential of our people. As he wrestled with the problem he became convinced a number of steps could be taken to bring relief to churches struggling for survival. In January, 1954, he requested the Board of General Superintendents to appoint a Special Commission on Church Extension to look into the matter of finding new sources of income which could be made into loan funds for churches in need of a building loan.

Those appointed to the commission included W. E. Albea, chairman; V. H. Lewis, vice-chairman; Gordon Olsen, secretary; John L. Knight and Edward Lawlor, members at large. The commission investigated the various possibilities which were related to this subject and came up with the following recommendations: (1) that a general church offering be taken in 1955 to increase the money available for local churches; and (2) that money be borrowed from individuals to form a General Church Loan Fund. These were adopted by the General Board in 1955, and the details were worked out by Dr. Smee and the commission.

Regarding the first, a church-wide offering was planned for Sunday, June 5, 1955. Each church was to sponsor a march offering and the proceeds would go into the church extension fund. A large majority of our churches responded and a total of \$62,343 was made available for long-term loans to local congregations.

Regarding the second, a policy was adopted which encouraged many Nazarenes to loan money to the church extension fund. The rules governing these loans to create the General Church Loan Fund were as follows:

That loans of \$100 or more be received from individuals, evidenced by a note or bond for a term of from one to ten years with interest payable semiannually.

Loans of one year or more but less than five years shall receive interest at the rate of 3 per cent per annum.

Loans for five years or more shall receive interest at the rate of 3½ per cent per annum.

If a lender does not wish to withdraw his money at maturity, the loan will be payable on thirty day demand thereafter.

That a trust fund of \$25,000 be set up as the reserve capital to meet the requests of those desiring to withdraw their loans.

The amount of loans from individuals should not exceed twice the amount of permanent funds on hand. (This is a changing figure, increasing as the amount of permanent funds grows.)

As the details relative to borrowing from individuals were worked out, at the same time the policies controlling the lending of these funds to local churches were adopted. These included the following stipulations:

The loan must be approved by the district superintendent and the district advisory board.

The loans shall be made for a term of not more than ten years on an amortized basis, payable monthly, including interest.

Loans shall draw interest at the rate of 5½ per cent per annum.

The ceiling on loans shall be \$15,000.

The soundness of the above outlined program has been proved by the fact that about two hundred of our people have made loans for church extension which amount to approximately \$325,000. This vote of confidence by our people has given the church extension program of the church a wonderful boost and solved the financial problems of scores of churches which would otherwise be victimized by impossible building problems.

With these funds efficiently handled by the Department of Home Missions many wonderful financial and spiritual returns will be realized by both the lender and the borrower.

Present Status of Church Extension Funds—At present, there are \$705,230 in the church extension funds. Of this amount, \$30,000 is in the Reserve Trust Fund and the remainder has been distributed as church loans. Short-term loans have been made to forty churches amounting to \$286,831. Long-term loans have been made to about twenty-five churches amounting to about \$375,000. Many applications have been filed by churches in dire financial straits, so the Department of Home Missions will welcome loans to the General Church Loan Fund in order that they may give a positive answer to these requests.

Each year, the General Board allocates about \$20,000 from the General Budget to be used for the promotion of church extension interests.

HOME MISSIONS LINKED WITH SPECIAL AID TO DISTRICTS (1923—)

Financial Assistance Given to Help Develop a District Program—From the moment of its inception in 1923, the Department of Home Missions has endeavored to give vital assistance to districts which needed financial aid. In the early period this allotment was normally used to supplement the salary of the district superintendent when the income from the district budget did not bring in sufficient support. The whole church felt the responsibility of offering a helping hand to those who might otherwise suffer from financial need. This sense of sharing has been particularly blessed of the Lord.

During the first year of operation, the Department of Home Missions had a budget of \$4,000 to be allocated to various

district superintendents where the financial stress was greatest. Eight received amounts ranging from \$350 to \$1,050.

From time to time the number of districts granted assistance has increased, and the purposes for which the grants were made have multiplied.

For instance, the Department of Home Missions appropriates money to a district to be used to promote the home missions program of the district. When a district finds that all of its income is required to run the regular district functions and no money is available for developing new churches, then the Department of Home Missions will come to the rescue with some needed funds. Also, in some centers of population where we have no church, and the battle to establish a church will be long and expensive, the Department of Home Missions will make direct contributions to help with such a work. Again, money will be granted in cases of necessity to assist with district parsonage payments and district superintendents' travel expenses.

Present Status of Aid to Districts—According to the 1957 setup, twenty districts received financial assistance from the Department of Home Missions. The total amount appropriated for this purpose was \$71,000. Fifteen of this group used the money to develop the home missions program in their respective areas; fourteen received aid to apply on developing a work in a population center where the task is difficult and expensive; five secured some funds to apply on the superintendent's salary and travel expenses.

This type of expenditure can be classified as domestic home missions and it demonstrates again that the Department of Home Missions has a vital part to play in the over-all progress of the church.

HOME MISSIONS LINKED WITH "SHOWERS OF BLESSING" (1948—)

"Showers of Blessing" Placed in the Home Missions Budget—The General Assembly of 1944 adopted the resolution that the Church of the Nazarene should sponsor a radio program. The assembly also ordered that a Radio Commission be set up to find the ways and means of fulfilling this gigantic directive. The original plan called for a thirty-minute program.

The cost of producing the program and the cost of air time for releasing the program were to be met entirely by the funds raised through the Radio League. This league was formed of those who promised to give a dollar or more a month for twelve months to help on the expenses of the radio program. An amount totaling about \$250,000 was needed to handle this layout.

During these first years of getting our bearings in the field of radio broadcasting several pertinent discoveries were made. Some of these were the following: (1) that choice time on the radio could be secured for a fifteen-minute program, whereas thirty-minute blocks of time were extremely difficult to find; (2) that radio time could be purchased at a much cheaper rate by a local church than by a commercial agent representing the general church; (3) that the best way to introduce the Church of the Nazarene to a new community or city was through the "Showers of Blessing" broadcast.

These discoveries precipitated several important changes in the radio program in 1948. The format of the broadcast was changed to fifteen minutes. The responsibility for sponsoring the program was largely placed in the hands of local churches. Many stations were approached about the matter of placing the program on sustaining time. And finally, home missions and radio broadcasting became vitally interlocked. Many persons who first became acquainted with the Church of the Nazarene through the medium of "Showers of Blessing" had sent in requests that they would like to have a church of this type in their community or city.

The lessons learned from this experience pointed up certain features. In the first place, the major part of the expenses assumed by the Radio Commission was related to the production and distribution of the program. In the second place this figure was low enough that it could be covered by a General Budget appropriation, since the program was a valuable asset to the program of the church. Finally, the one phase of our work that derived the greatest benefit was our home missions program, so it was logical to link together home missions and radio programming.

In the light of this evidence, the following action was voted by the General Assembly of 1948: "We recommend that \$50,000 annually for the Radio Commission be provided from

the Home Mission funds." (*Minutes of the General Assembly*, 1948, p. 126.)

Present Status of the Radio Program—Beginning in 1956, the amount appropriated by the Department of Home Missions for the radio budget was increased to \$60,000. As of 1957, the program was released over 386 stations. Of this number, 222 stations were sponsoring the program on a sustaining basis. If this air time were purchased, it would cost \$264,118 annually. Also, about 150 local churches were purchasing air time for releasing the program. The world-wide outreach of the broadcast is giving the Church of the Nazarene acceptance in all ecclesiastical circles. Another important service is rendered to the whole church through appropriations made by the Department of Home Missions.

HOME MISSIONS LINKED WITH CHURCH ARCHITECTURE (1949—)

Plans for Housing Home Mission Churches Made Available—In order to be the greatest possible assistance to our growing block of new churches, the Department of Home Missions started collecting building plans which would be appropriate for new churches. By 1949 the first group of suggested building styles were distributed among the district superintendents. Others have been added since. Altogether eight different types of specifications have been circulated. These include chapels that can be converted into parsonages, Steelox chapels, building by units, and basements. Blueprints are available for all of these at no cost to the local congregation. More than 100 churches a year avail themselves of these services.

At the same time, the Department of Home Missions accumulated an extensive collection of books which deal with church architecture. These represent the latest trends and styles in the over-all field of church buildings. This valuable collection of material has been formed into a lending library. This means that any church planning a building program can receive valuable suggestions through the information made available by the Department of Home Missions.

Because little material has been printed specifically to give guidance to evangelical and holiness churches in their building needs, the Division of Church Extension has reprinted

and written articles in a growing list of literature to help our own churches in problems of church building planning, construction, and financing. Particular problems are answered by mail, blueprints are reviewed, and increasing assistance is rendered to churches.

At the 1956 General Assembly, a panel discussion on church architecture was conducted by the Division of Church Extension with three Nazarene architects on the panel. The department is seeking out architects in all parts of the country and is endeavoring to bring them into closer association with each other and shares with them material particularly related to the construction requirements for Nazarene churches in worship, evangelism, and Christian education.

HOME MISSIONS LINKED WITH THE OUTREACH OF THE CHURCH (1948—)

Special Assignments for Developing the Church Among English-speaking Peoples of the World—The total program of evangelization of the Church of the Nazarene is designed to reach the greatest possible number of the world's population. For a long time the church operated on the policy that any type of holiness evangelism developed outside the United States, Canada, and the British Isles would come under the supervision of the Department of Foreign Missions. As some areas like Alaska and Australia started developing a Nazarene program, it became evident that these endeavors came under a different classification from missionary work in Asia and among the natives of Africa. Two items had a bearing on this conclusion: (1) the former areas were English-speaking with a high degree of cultural advancement and Christian civilization; (2) also, their economic standard was such that churches in these areas would eventually become self-governing and self-supporting.

The weight of this evidence precipitated several changes in the outreach program of the church. By 1948, policies were adopted and adjustments were made to adequately take care of our rapidly expanding activity in these English-speaking areas. According to the final plan these regions were placed under the supervision of the Department of Home Missions, with one of the general superintendents having personal juris-

diction over respectively assigned areas. These assignments were made by the Board of General Superintendents.

The arrangement gave the Department of Home Missions the responsibility not only for domestic home missions but also for an extensive program for overseas activity.

The objectives voted by the General Assembly of 1948 reflected the vision of the church leaders regarding this new outreach program through the Department of Home Missions. The Quadrennial Address of the Board of General Superintendents recommended "a goal of \$5,000,000 for missions for the quadrennium ahead, to be divided as follows: \$1,000,000 annually for foreign missions; \$250,000 annually for home missions." (Heretofore, the annual budget for Home Missions had never exceeded \$50,000.) About \$100,000 of this enlarged budget would be used to finance the overseas projects assigned to the Department of Home Missions.

At that time, five overseas projects were placed under the supervision of the Department of Home Missions. These included Alaska, Australia, Hawaii, Italy, and the European work in South Africa. Since then, Italy has been transferred to the Department of Foreign Missions and two other fields have been opened, namely, New Zealand and Panama Canal Zone. The major portion of the remainder of this book deals with the heroic activities associated with this unfolding drama.

Domestic Racial Groups Assigned to the Department of Home Missions—Not only did the Department of Home Missions assume the responsibility for promoting certain overseas projects, but at the same time the sponsorship of special racial groups inside the United States was assigned the Department. These included our work among the Chinese and our activities among the colored people. The development of these two areas of evangelistic endeavor will be discussed in a subsequent chapter.

OFFICE OF EXECUTIVE SECRETARY OF THE DEPARTMENT OF HOME MISSIONS PLACED ON FULL-TIME BASIS (1948—)

Election of a Full-time Executive Secretary of the Department—The action of the General Assembly of 1948 measurably enlarged the responsibilities of the Department of Home Missions. Included in this list of new assignments were (1) promotion of the Crusade for Souls program, (2) sponsorship

of the overseas outreach of the church in English-speaking areas, and (3) oversight of our work among special racial groups within the United States. All of these were in addition to the regular functions of the department, including the promotion of domestic home missions and activities related to church extension. The multiplicity of these duties made it evident that the administration of this department would have to be under the direction of a full-time secretary. The General Assembly voted that such an official should be elected.

The procedure for electing this official was set up in the following manner: (1) the members of the Department of Home Missions in conjunction with the members of the Board of General Superintendents would nominate one or more persons to the General Board; (2) the General Board would elect one of the nominees by majority vote.

It is easy to see that the qualifications for this position would be difficult to meet. One must possess sound business judgment, outstanding executive abilities, and creative imagination to develop all these areas to their fullest extent. The problem of finding the person possessing all these qualities became a source of deep concern for those charged with the duty of making a nomination. As possible nominees were discussed, the one who stood out as pre-eminently qualified for this all-important assignment was Dr. Roy F. Smee. His election was heralded throughout the church as a wise choice.

Biographical Sketch of Dr. Smee—Roy Smee is a native of Kansas, the son of Christian parents, who lived on a farm near Plainville, Kansas. The entire Smee family became affiliated with the Church of the Nazarene during the first years of its beginnings. The father was so concerned about a Christian environment for his four boys and two girls that he purchased a general store in Peniel, Texas, and enrolled his children in Peniel University (which later became a part of Bethany Nazarene College). Roy formed friendships with the Christian young people of the school. These contacts brought him into the experience of sanctification and also a call to preach. His first chance to hold a revival came the summer following his answer to the call. He and Rev. Frank Wiese conducted a brush arbor meeting about forty miles from Peniel. Roy preached every other night during the four weeks' campaign and received a love offering of \$4.45 for his

services. (This helped to prepare him for understanding some of the problems associated with home mission revivals!)

His first opportunity for a pastorate came in 1918 when he was called to the church in Lindsay, California. He and his new bride (Edith Morrill) enthusiastically engaged in the difficult task of taking a church that was on the bottom and transforming it into a progressive evangelistic center. He built a new church during his four-year pastorate in Lindsay. Then he pastored in Stockton the next three years. Once more he engaged in a building program. From here he went to the church in Calgary, Alberta, Canada, and again built a new parsonage and church. After this successful pastorate he accepted the position of business manager of Northwest Nazarene College. In 1931 he was appointed superintendent of the Northern California District. He continued in this capacity for the next seventeen years. During this term of service 80 new churches were organized and the district membership increased from 1,800 to 7,000. Here he gained a church-wide reputation as an organizer of new churches and as a genius in promoting home missions.

Out of this broad background of building programs, pastoral activities, district administration, and leadership he gained a wealth of experience which adequately prepared him for his new assignment. When he took over the home missions office in 1948, he had to formulate plans and establish policies which would guide all of the new activities which were only in the experimental stage at the time. After endless hours of conferences, countless decisions, and ceaseless wrestling with knotty problems he has worked through the many details which were implicit in the untried assignments given to him. Through his tireless efforts he has made the Department of Home Missions one of the vital factors in the progress of our church. He has made our constituency aware of the fact that a strong home center is indispensable in making the influence of the church felt around the world.

During his tenure in this position he has been ably assisted by Rev. Alpin P. Bowes, an efficient and capable office secretary. Mr. Bowes's father, Rev. Alpin M. Bowes, was a pioneer pastor in the Church of the Nazarene until his death in 1930, and was elected treasurer of the original General Board of Church Extension in 1919.

CHAPTER II

THE NAZARENE TASK IN ALASKA

BACKGROUND TO NAZARENE PENETRATION (1936-38)

Location and Population—Early on the morning of March 30, 1867, William H. Seward, Secretary of State for the United States, purchased from Russia a large frozen territory that composed the northwestern tip of the North American continent. It was only fifty-six miles from Russian territory. The area included in the purchase was about one-fifth the size of the United States. The price tag was \$7,200,000 or about two cents an acre. The people of that day referred to it as "Seward's Folly."

The population of Alaska is constantly increasing and continuously changing. This problem of population shifts makes it very difficult to establish a permanent church. In 1957 the permanent inhabitants of this country numbered about 140,000, plus about 80,000 military personnel and dependents.

Many industrial leaders believe in the financial future of this country. The best proof of this is that a \$40,000,000 pulp mill has been built at Ketchikan and a \$400,000,000 aluminum plant has been constructed at Skagway.

A Medical Missionary Begins the Nazarene Work—The initial step of Nazarene penetration in this area came through the vision and labor of Dr. R. G. Fitz. He had been a medical missionary to China for many years. Then the Lord impressed upon him the necessity of going to Alaska. A part of this call was related to his health. While in China he suffered almost unbearable pain caused by arthritis of the spine. One day he received the assurance that if he would go to Alaska, establish a church, homestead a farm, work every day in the open air, he would recover. In keeping with this guidance he made his way to Alaska in 1936.

Dr. Fitz communicated some of his plans to his relatives and invited them to go along with him to Alaska. In response to this call the sister of Mrs. Fitz, Mrs. Stols, and her family, and the mother and brother of Mrs. Fitz, having the family



name of Witten, moved to Alaska. These three groups numbered twelve; in the Fitz family there were six, in the Stols family there were four, and two Wittens. They all set up tents as temporary residences in the vicinity of Fairbanks.

The first service was held on June 20, 1936, in front of the tents where the group was camping. The congregation was composed of the "dozen tent dwellers" plus a neighbor by the name of Mr. Bennet and another man who just happened to be attracted to the crowd. This was an unpretentious beginning for the Church of the Nazarene in Alaska. But the Lord has a way of taking small things and turning them into major factors.

By October some log cabins were completed and the three families moved into more permanent quarters. Services were then conducted in the Fitzes' cabin.

FORMULATING THE CHURCH PROGRAM (1938-45)

Organizing the First Church—In July, 1938, Dr. Fitz was given a chance to rent a chapel on Sundays and he quickly accepted the offer. The chapel was owned by the Seventh-Day Adventists. They made use of it on Saturday, so it was available for the Nazarenes on Sunday. Soon after the Nazarenes had access to this chapel they started praying and planning for a revival. These plans materialized in November, 1938, and Rev. Thomas Murton was called as evangelist. At the close of the meeting the First Church of the Nazarene in Alaska was organized at Fairbanks, with thirteen charter members.

The next logical step was to secure a building. A lot was purchased at Tenth and Noble streets and a small chapel was ready for occupancy in November, 1939.

Full-time Pastor at Fairbanks—Dr. Fitz realized that the time had come for someone to step in and give full time to the work. He sent an appeal for support and workers to Dr. E. E. Martin, superintendent of the North Pacific District, and to Dr. Roy Smee, superintendent of the Northern California District. The challenge of promoting the Alaskan work interested both superintendents. But the nearest neighbor, the North Pacific District, responded most quickly. Dr. Martin recommended and the Fairbanks church called Rev. and Mrs.

A. B. Morgan as pastors. Also this district promised to give assistance in financing the project.

The Morgans arrived at Fairbanks in November, 1940. By this time the Department of Home Missions had taken note of what was happening in Fairbanks. A small appropriation from the General Board was forthcoming. This brought needed funds to keep the work progressing at a rapid pace. A new and larger building was ready for occupancy in the summer of 1941.

As a special feature of this church, services were held for the Eskimos on Sunday afternoons. These were started in 1943 when Miss Vivian Chaffee went to Fairbanks for this particular purpose. She continued this type of service for the next few years.

Financial Aid Increased—In 1943 the supervision of the Alaskan work was transferred from the North Pacific District to the Department of Home Missions. With full responsibility resting upon the latter group, steps were taken to allocate funds for Alaska which would put the work on a sound financial basis.

At the same time the General N.Y.P.S. Council adopted Fairbanks as a special project. The youth of the entire denomination accepted the challenge of this project and rallied magnificently to the appeal. About \$20,000 was contributed for this purpose. The benefits of this financial assistance were many. This fund guaranteed that the work in Alaska could move forward at a steady pace.

High Lights in the History of the Fairbanks Church—The Morgans terminated their pastoral relations with the church in 1946. At that time Rev. and Mrs. J. Melton Thomas and family answered the call to labor in Alaska. Their first field of service was in Fairbanks. One of the first major steps under the leadership of Mr. Thomas was taken when the church voted to become self-supporting. This move set a goal for other churches in this area to try to achieve. Another area of advancement was in the organizational program of the church. Each auxiliary of the church, including the Sunday school, the N.F.M.S., and the N.Y.P.S., was formed into a well-functioning department. After six years of successful progress Rev. J. Melton Thomas was succeeded as pastor by Rev. Robert W. Sheppard in 1952.

The vision of Rev. Robert Sheppard enveloped a broad scope of activities. This included a summer camp program for Caravaners and teen-agers. These were inaugurated in 1952 and have continued to be a part of the church's calendar of events each year. Many young people from unchurched homes have been attracted to the Church of the Nazarene through this program.

This vision also included an evangelistic outreach in the form of branch Sunday school work. The first advance along this line was taken in 1953, when property was secured for conducting services at Totem Park. This community is a new population center in the suburbs of Fairbanks.

The leaders of the Fairbanks church had foreseen that the city was building in the direction of Totem Park. While land was cheap and plentiful a four-acre plot of ground was purchased as a future site for another Church of the Nazarene. By 1953 this general area had developed sufficiently to justify the erection of a frame building and the opening of a Sunday school and regular preaching services. On this choice location the seventh Church of the Nazarene in Alaska was brought into existence. (History of Totem Park Church later.)

Rev. Robert W. Sheppard has continued as the effective leader of the Fairbanks church until the present writing (1957). During this same period he has served as secretary of the district.

The remarkable growth of the church is evidenced by the fact that the membership of the church stands at 91; the average weekly Sunday school attendance is 152; the total amount raised for all purposes by the church in the past year was \$33,200; and the value of the church building and parsonage is \$175,000. These gains represent toil and sacrifice which come from an all-out dedication to the Lord.

Starting a Second Church—The second northern outpost of the Church of the Nazarene was started at Nome under the inspired leadership of Rev. Lewis Hudgins. He had received a call from the Lord in early childhood and this sense of mission never diminished. His devotion to the will of the Lord held top priority in all of his planning. He publicly testified that he proposed to his wife in this manner: "God has first place in my life; Alaska, second; and I want you to be third."

The work in Nome was only a dream in the minds of an adventuresome Christian worker at the outset. When Mr. and Mrs. Hudgins and the three-year-old daughter, Charlene, arrived in Nome on August 22, 1944, they did not have a place to live nor a place to worship. Another chapter of heroism and devotion was to unfold in this cold and lonely outpost of civilization. Mr. Hudgins searched for two weeks without finding a house to buy or rent. The only thing that was purchasable was a garage. He closed a deal for this and then looked for lumber to remodel it into a place to live. He was informed that no lumber was available until the next boat arrived, and that would be several weeks away. Mr. Hudgins did not cease his efforts. He finally found a place that would lend him three pieces of lumber strong enough to hold the weight of some building material. Then he found a supply of shipping crates and took them apart and saved all usable lumber. With these materials on hand he proceeded to remove the garage doors and filled in the space with a window and this makeshift lumber. When he finished he had what he called a "parsonage," which had the over-all dimensions of 12 feet by 24 feet. In this small, crudely constructed hut two additions to the family made their debut: Carolyn Mae on February 7, 1945, and Victor Lewis on March 25, 1947.

The food problem was acute because of wartime restrictions and inflated prices. Sometimes the family was deprived of sufficient food during these trying days.

Mr. Hudgins had to set himself to the task of building some church property singlehanded. The long, summer daylight hours found him at work early and late doing the things that had to be finished by winter.

A terrifying accident which burned his hands so severely that for a while he despaired of using them again was indeed a test of faith. But prayer was answered and in due time he was again able to close his fingers around the handle of a hammer and continue the work. Through his untiring labors a church building and a two-story parsonage with a heated glass room for growing vegetables and plants were completed. An inventory of this real estate shows a total value of \$25,000, all of which is debt-free.

The distinctive feature associated with the church in Nome is its work among the natives. This is one of the few

churches of all denominations in Alaska that have both whites and natives attending the same services. This unique mark has been maintained throughout the history of the church.

By 1945 the leaders of the Church of the Nazarene recognized that the work in Alaska would advance rapidly and needed to be tied in more intimately with the home church. Accordingly the Board of General Superintendents assigned Dr. Hardy C. Powers the jurisdictional responsibility of the Alaskan area. He made his first personal contact in November, 1945. He held a series of services in Nome. At his last service in Nome he organized the first Church of the Nazarene among the Eskimos with eleven adult members. He reported: "As I listened to them sing and pray in the Spirit, my own heart was blessed, and I thrilled with this new evidence of the outreach of the gospel through our own church." (*Proceedings of the General Board*, 1956, p. 63.)

High Lights in the History of the Nome Church—The Hudgins family took a furlough in 1950. The successor for this interim was Rev. Clark Lewis, who pastored for one year and was then transferred to Ketchikan.

Upon their return to Alaska, the Hudgins family once more made their home in Nome. They labored faithfully in this harvest field until 1956. At the time of terminating their services the church had a membership of thirty-one, an average weekly attendance in Sunday school of forty-six, raising an average of \$200 per month for all purposes, and had property valued at \$25,000. It required unlimited faith and courage to serve in this difficult field, and the heroic example of the Hudgins family will be an inspiration to anyone who may tackle the impossible in the future.

The successor to Rev. Lewis I. Hudgins at Nome was Rev. Edgar F. Bibb.

ENTERING NEW AREAS (1945-51)

A Third Church Is Started—The next Alaskan city to feel the impact of the aggressive evangelistic program of the Church of the Nazarene was Anchorage. As early as 1944, Mrs. A. B. Morgan had been divinely guided to this city. She recognized that a wonderful challenge was in the offing if the gospel could be presented to the people of this area. Before

the end of the year she made a personal purchase of a house. But the work did not proceed much beyond this point for the next few years.

In 1949 the General Board decided to purchase the house from the Morgans. At the same time Rev. M. R. Korody was appointed to go to Anchorage and devote his time to promoting the interests of the church. The Korody family consisting of the father and mother and four children arrived at this post of duty in May, 1949. At this time the house was not habitable. The Korody family accepted the invitation of the only Nazarene family in the area to share their small home. This overcrowded condition was not remedied until Mr. Korody had worked long and hard to make the house owned by the church ready for occupancy. By June enough repairs had been completed to make it usable. Immediately services were held in the front room. In these initial services only two persons besides the Korodys attended. The Lord was present to bless and multiply.

The most effective medium of publicizing the church in these opening days was through the "Showers of Blessing" radio broadcast. Several new families were attracted to the church through this avenue.

The work grew so rapidly that Mr. Korody was authorized to form a Church of the Nazarene in January, 1950. At the time of this event twenty-two persons declared their desire to become charter members of the Anchorage church.

High Lights in the History of the Anchorage Church— Before the close of the first year of operation, a choice building site had been selected and a basement church was built. This was only a beginning, for within three years a superstructure was completed with a seating capacity of 300. Also a new parsonage had been purchased. These property investments represented a total evaluation of \$125,000.

Upon securing adequate property the church declared its intention to become self-supporting. Along with the notification of financial independence the Anchorage church requested both a General Budget and an Educational Budget assessment.

The interest of this church in the total denominational program is also reflected by a fine group of its young people

who have answered the call to become Christian workers. Several of these have come to the States to pursue a training course that will qualify them for useful service.

One of the most remarkable conversions in the history of the Alaskan work took place under the ministry of Mr. Korody. A dope ring was put out of business by this miracle of grace. This fantastic story is graphically described in Helen Temple's book *Declare His Wonders*.

Another demonstration of Christian sharing was evidenced in 1955 when a branch Sunday school and mission were started. This new outlet was located in the Homesite Park section of Anchorage. Volunteer laborers from the Anchorage church worked diligently to construct a suitable edifice for Sunday school and worship services. In 1956 this group was organized into the ninth Church of the Nazarene in Alaska under the title Anchorage Minnesota Avenue. The first pastor of the new church was Rev. Arden Sickenberger.

The other church in Anchorage was renamed Thirteenth Avenue Church of the Nazarene. Rev. M. R. Korody is still (1957) the aggressive pastor of this group. He has witnessed unusual progress during the past eight years of his ministry in this fruitful field. At present this church has a membership of 112, an average weekly attendance in Sunday school of 168, raises \$30,000 annually for all purposes, and has property valued at \$178,500.

A Fourth Church Is Organized—The next city penetrated by the Church of the Nazarene was Seward. The pioneer of this project was Rev. L. C. Hopkins. Without any promise of financial support he and his wife and daughter, Sharon, went to Seward in the fall of 1950. He secured a secular job to provide the necessities of life, and in his spare time searched for a place to hold services. By January, 1951, he made arrangement to rent the Dockside Union Hall on Sunday mornings. The building was not conducive to religious services but the faith of the young minister held steady in the face of almost insurmountable odds. For a long time there was only a handful attending the services. This is evidenced by the fact that in July a rally day was set in the Sunday school and the goal was ten pupils.

Mr. Hopkins spent many hours interceding in behalf of the spiritual welfare of the people. His prayer was wonder-

fully answered when the Lord directed a group of Christian workers from Nampa, Idaho, to go to Seward and assist in the work. The church made advances immediately. By the close of July the group of faithful Christians had increased to the point that a church was organized. The charter members of the church numbered seventeen—twelve by letter of transfer and five by profession of faith.

High Lights in the History of the Seward Church—The property problem was gradually solved. Before the close of 1951 three choice lots had been secured. However, the money was not in sight to purchase materials for a building. The church was called to prayer to intercede in this behalf. The answer that was forthcoming provided a donation of sufficient lumber to build both a church and a parsonage. Adequate housing brought an accelerated growth to the program of the church.

Rev. L. C. Hopkins continued as pastor until May, 1955. As of that date, the church had progressed to the point where it reported forty-six members, sixty-three average weekly attendance in Sunday school, \$20,000 raised annually for all purposes, and had property valued at \$30,000.

The pastor that succeeded Rev. L. C. Hopkins was Rev. Aubrey Ponce. He and his family have assumed the responsibilities of this advancing work in a commendable manner. The 1956 District Assembly was conducted at Seward. At that time (April 22, 1956) a dedication service for the new building was a part of the assembly program. Dr. G. B. Williamson was the presiding general superintendent and he delivered the dedicatory sermon. His text was Acts 19:20; his subject was "The Secret of Growth of the Church." Since this impressive service the Seward church has continued to enlarge its borders by winning many to the Lord.

In March, 1957, Rev. Aubrey Ponce and his family moved to Kenai, to pioneer a new work. His successor at Seward was Rev. John Vaughn, who assumed his pastoral duties in June, 1957. The church continues its steady progress under his consecrated leadership.

The First Annual Assembly—In the spring of 1951, Dr. Hardy C. Powers decided that the work in Alaska was far enough advanced to justify the convening of an assembly. The

notice was sent to the four pastors that this meeting would be held at Fairbanks and the opening date would be April 17, 1951. The host pastor to the assembly was Rev. J. Melton Thomas, who had been pastoring the Fairbanks church since October, 1947. The presiding officer of the meeting was Dr. Hardy C. Powers. Other ministers present were Rev. M. R. Korody; Rev. L. C. Hopkins; Dr. R. G. Fitz; Rev. Mrs. Iva L. Berry; Chaplain Captain Conley D. Pate, stationed with U.S. Infantry in Alaska; Rev. Clark Lewis, pastor in Nome (1950-51) during the furlough of Rev. Lewis Hudgins.

Many important items of business were voted by the assembly. A district chairman for each of the following auxiliaries was elected: Church Schools, Rev. M. R. Korody; Nazarene Foreign Missionary Society, Rev. Mrs. Iva L. Berry; Nazarene Young People's Society, Rev. Lewis Hudgins. The group also ordered that a district paper be published each month to promote local, district, and general interests. The name of the bulletin was the *Alaskan Nazarene*. Rev. Clark Lewis was named editor. The assembly delegates indicated their interest in the educational program of the church by requesting that they be allowed to pay an educational budget to Northwest Nazarene College. They also expressed a desire to assume some responsibility for a General Budget and set this amount at \$2,710.

At the assembly the churches reported the following statistics: church membership, 119; Sunday school enrollment, 280; value of church property, \$140,000.

This first annual assembly enabled the Alaskan Nazarenes to consolidate their gains, take inventory of their assets, and make plans for future advancement. The significance of the occasion proved to everyone present that the Church of the Nazarene would become a vital and permanent part of the religious life of Alaska.

The Fifth Church Is Organized—Mr. and Mrs. Hudgins returned to Nome from furlough in August, 1951. This released Rev. Clark Lewis for a new assignment. The place picked for this endeavor was Ketchikan. He and his family arrived in Ketchikan on Labor Day, September 3, 1951. In a few days they found a Nazarene lady who was going to be away for several weeks and she subleased her house to the new minister. Then the search was on for a place for perma-

nent residence and space to hold services. An excellent house was found at a reasonable price, and the Department of Home Missions furnished the money for a down payment. On October 9 the minister and his family moved to their new quarters and started making preparation for readying a portion of the house for services. The first service at 2652 N. Tongass Avenue was held October 21, with seven present. Before long the same living room was used for a Sunday school also.

Within a year the living room had become overcrowded by the attendance at both the Sunday school and the regular service. Added space was made by decorating the basement after the fashion of a ship. This was called the "S.S. Nazarene" and was "launched" on August 17, 1952. Fifty-four persons were present for the "launching."

On October 18, 1953, the church was officially organized with twelve charter members.

Rev. Clark H. Lewis has continued to serve as pastor until the present (1957). The progress forward has been solid and consistent. This church now has seventeen members, an average weekly Sunday school attendance of ninety-one, raises about \$7,000 annually for all purposes, and has property valued at \$36,000.

Starting the Sixth Church—The sixth Church of the Nazarene started in Alaska was located in the capital city of Juneau. Two Nazarene families by the name of Widmark and Sievenpipers moved to Juneau and started praying for a revival. Rev. Glen Widmark had a divine call to work among the Indians of this area. He had no sponsoring agency, so he worked at secular jobs on weekdays and for the Lord at nights and week ends. As early as March, 1952, Mr. Widmark started a Sunday school and conducted some evangelistic services. By August, 1953, he announced his intention to devote all of his efforts to Indian service. Then a full-time pastor was assigned the work in Juneau. The minister selected for this task was Rev. J. Melton Thomas. He had pastored in Fairbanks from 1947 to 1952. He returned to the United States for a year, and then went back to Alaska to pioneer the Juneau project. Mr. Thomas stressed the need of a building fund, and by the end of October, \$2,700 had been accumulated for this purpose. Nineteen persons had been attracted to the spiritual program of this group and expressed a desire to become charter

members of a church organization. This forward step was taken on November 29, 1953.

Rev. J. Melton Thomas continued as pastor for the next three years and then returned to the States as pastor in Shawnee, Oklahoma. His successor at Juneau was Rev. A. R. Johnson. The Johnson family made their adjustments quickly to the new environment and have carried the work forward. At present there are twenty members in the church, the Sunday school averages thirty-five each week, and the church raises about \$400 monthly for all purposes.

RECENT DEVELOPMENTS (1953—)

Broadening the District Functions—Immediately preceding the District Assembly of 1953, two important district conventions were conducted. The first District N.F.M.S. Convention convened at Anchorage on April 28, 1953. The 5 functioning societies reported a membership of 116. The officers elected by this first district convention were as follows: president, Rev. Mrs. Iva L. Berry; vice-president, Mrs. Muriel Hudgins; secretary-treasurer, Mrs. Maude Morrison; superintendent of study, Mrs. Lura Fitz. A resolution was adopted that the societies raise at least \$2,000 for missions during the coming year.

The first District N.Y.P.S. Convention was held at Anchorage on April 29, 1953. The 5 functioning youth groups reported membership of 120. The officers elected by this first convention were as follows: president, Harry Reimer; vice-president, J. Melton Thomas; secretary-treasurer, Miss Ida Beeman. Many important plans were presented to promote the youth program in the future.

Immediately following the District Assembly in 1953 another type of convention was conducted. This was the first annual Church Schools Convention. It convened on May 1, 1953, at Anchorage. The 5 operating Sunday schools reported an enrollment of 548. The convention was presided over by Rev. M. R. Korody, the district Church Schools chairman. The reports and the challenging goals presented proved to be a source of inspiration and helpfulness.

With every phase of the district work functioning the chances for future progress were measurably enhanced.

Organizing the Eighth Church—Faithful Nazarene laymen again played a heroic role in getting another church started. This time it was the Charles Owens family that moved to Sitka in September, 1954. They worked for the Lord and contacted church leaders in the homeland about the challenge and potential of a holiness denomination in this area. Charles Owens found some people who were interested in such a project and he discovered that the Nazarene leaders were anxious to promote such a program.

Plans were projected and by June, 1955, a minister, Rev. S. Trueman Shelton, was assigned the responsibility of working in this area. The Shelton family were thrilled with the prospects when they received information that enough money had been provided through Alabaster funds to make a down payment on a parsonage. Their living room was turned into a "sanctuary" and another Church of the Nazarene was in the making. By April, 1956, this aggressive group was organized into a church. Since that time the church has witnessed a series of wonderful miracles. The Lord has constantly demonstrated His favor by giving His people many outstanding victories.

Administering the Work in Alaska—The development of our work in Alaska was under the direct supervision of general superintendents until 1956. Dr. Hardy C. Powers was originally assigned the jurisdiction of this area. He continued in this capacity until 1955. Since that time it has been under the direction of Dr. G. B. Williamson. However, by April of 1956 it had become evident that the program in Alaska had reached such proportions that more direct supervision was necessary. In the light of this fact Dr. Williamson proceeded to appoint a district superintendent. The individual selected for this position was Rev. Bert Daniels, who was at the time pastor of First Church in Miami, Florida. According to the arrangements worked out, Mr. Daniels was to divide his time between the Canada Pacific District and the Alaskan District, serving as superintendent of both. He assumed his responsibilities for the latter in April, 1956. The District Assembly was in session at the time of his induction into office. One night during the assembly he presented a challenging message to the representatives of the district. His theme was "God's Great Salvation." The Lord graciously honored His Word and His

messenger. Several persons with spiritual needs responded to the invitation and testified to finding victory. This was the token of the Lord's favor upon Mr. Daniels as the special leader of the Alaskan program.

Many other indications have followed to prove that the Lord is leading onward in this great harvest field. Mr. Daniels is already spying out the land and he has listed Big Delta, Kodiak, Homer, Kenai, Petersburg, Palmer, and Wrangell as prospective places for Churches of the Nazarene to be developed.

Honor Roll of Churches—Two of the churches, Anchorage Thirteenth Avenue and Fairbanks First, have achieved the status of being self-supporting. The latter reached this level of efficiency first, in 1952. Other churches are rapidly moving in this direction and the number in this classification will increase from time to time.

The Alaskan churches have been schooled in the principle of 10 per cent giving for General Budget purposes. The churches that qualify for this type of program are Anchorage Thirteenth Avenue, Fairbanks First, Fairbanks Totem Park, and Ketchikan.

All of the churches, even from the moment of inception, assume some financial obligations in the areas of district, general, and educational budgets. This demonstrates their desire to promote the total program of the church. For instance, in 1956 all of the churches subscribed to a district budget that amounted to about \$4,500.00; a General Budget that totaled about \$8,000.00; and an educational budget equivalent to 4 per cent of all local monies raised, less buildings and improvements, plus an amount equal to \$2.00 per member. These tokens of loyalty to the world-wide outreach of the church give each group a special place of distinction on a roll of honor.

At present the churches in Alaska have a total membership of 364; a Sunday school enrollment of 1,183 with an average weekly attendance of 709. During 1956 this loyal group of Nazarenes raised a total of \$112,376 for all purposes. The largest church is Anchorage Thirteenth Avenue with 112 members, and Fairbanks First is next in size with a membership of 92.

Conclusion—The Nazarene task in Alaska is gigantic. This vast area offers lucrative material returns for those who are rugged enough to survive. The sturdy people who thrive on the climatic hazards of this region make solid and stable Christians once they dedicate themselves to the Lord. In spite of the frigid atmosphere, the spiritual fervor generated by the "baptism with the Holy Ghost and fire" produces warm-hearted Christians.

With the great influx of population to this country that is predicted in the foreseeable future, the Church of the Nazarene is in a position to meet the challenge of this enlarged citizenry. Wise leadership and effective service have prepared the background for our church to produce a mighty spiritual bearing on this alluring Bering Sea area. As the government has established its famous DEW (Dawning Electronic Warning) line in this area, so the Church of the Nazarene is forming a chain of spiritual installations through which the dew of heaven can distill on barren souls and cause them to blossom like a garden.

CHAPTER III

THE NAZARENE HIGHWAY IN HAWAII

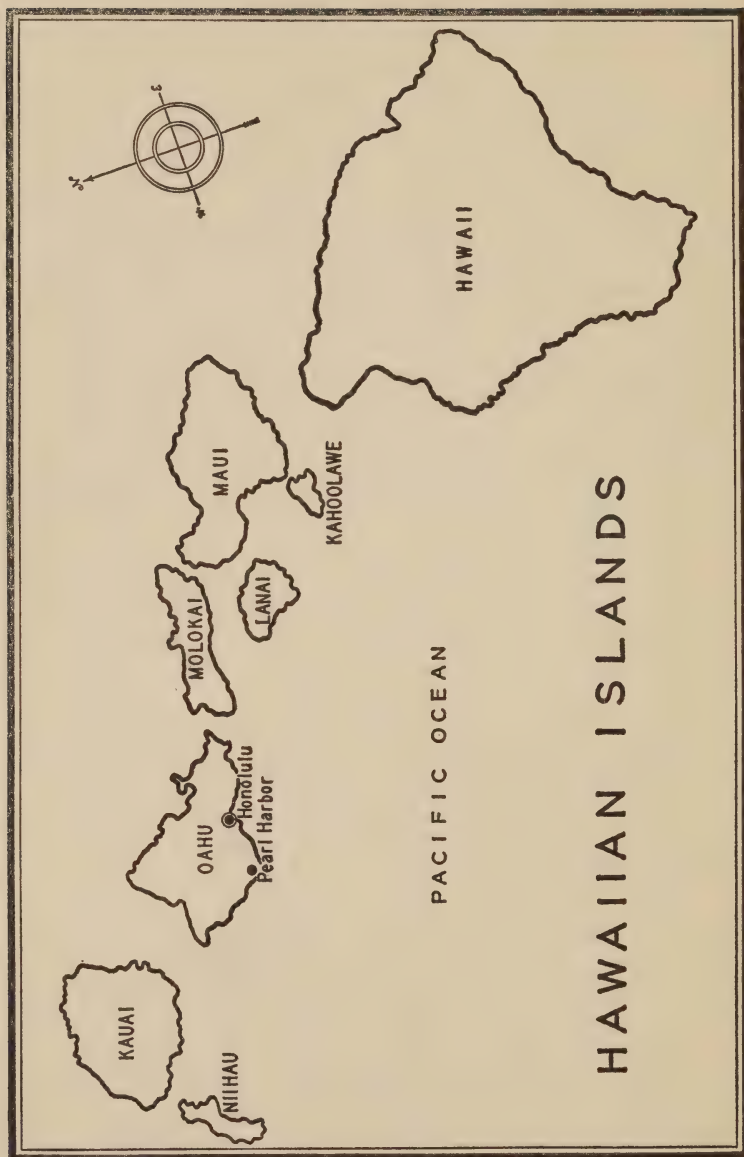
BACKGROUND TO NAZARENE PENETRATION (1944-46)

Location and Population—Reaching up out of the Pacific Ocean halfway between the United States and Asia is a chain of volcanic peaks commonly called the Hawaiian Islands. Twenty islands are anchored in this fleet; nine are inhabited. With sharp-jutting mountains forming the backdrop for spacious beaches which are washed by the blue waters of the Pacific, this area has been called the "Paradise of the Pacific." The name is derived from the name of one of the biggest islands, which is called Hawaii. Other important islands are Oahu, Maui, Lanai, Molokai, and Kauai. This chain extends 390 miles from the northwest to the southeast, and comprises a land area of 6,435 square miles, of which 4,021 are the one island Hawaii.

The population of the islands numbers about 550,000. Of these, 185,000 are Japanese; 95,000 are Caucasians; about 70,000 are Koreans and Filipinos; and the remainder are divided between Hawaiians, Chinese, Puerto Ricans, and others.

The religions of the people are as varied as their races. The religious distribution is as follows: Catholics, 30 per cent; Buddhists, 25 per cent; Protestants, 6 per cent; other religious groups, 3 per cent. The remaining 36 per cent are unchurched. This vast multitude represents the challenge for evangelization to the Church of the Nazarene.

Servicemen Make a Suggestion—In the autumn of 1944, Navyman O. J. Wooldridge, Jr., a Nazarene from Kilgore, Texas, had a brief shore leave in Honolulu. He planned to attend a Church of the Nazarene while in this area, but much to his surprise, he did not find one in Honolulu. Immediately he penned a letter to his former pastor, Rev. Leo Baldwin, and included the following questions: "What is the matter with the Church of the Nazarene? Why aren't they in Hawaii? Many churches are there but no Nazarene churches." When



Mr. Baldwin received this letter he started praying that the Lord would call someone to engage in the task of planting the church in this new area.

At the time, Mr. Baldwin was pastoring in Kansas City; therefore he made an appointment with Dr. C. Warren Jones, foreign missions secretary, to talk about opening work in Hawaii. Dr. Jones showed Mr. Baldwin a collection of letters from Nazarene servicemen in Hawaii who had raised the same questions as Sailor Wooldridge. One letter was from Serviceman Vernon Kilpatrick of Pawhuska, Oklahoma. He wrote this statement: "I will soon be leaving, but the need is as great as ever. . . . I do hope that before much longer there will be someone who will feel a call to Honolulu to spread the Nazarene doctrine of holiness."

After this contact with the foreign missions secretary, the prayers of Mr. Baldwin became more intense. He was petitioning the Lord to send someone. However, one day his prayer changed to, "Lord, here am I; send me." The prayer was soon answered.

On January 11, 1946, Mr. Baldwin was invited to meet with the Board of General Superintendents for a special conference. This board informed him that the Church of the Nazarene was ready to open work in Hawaii and that he had been selected as the pioneer for this mission.

Struggling for a Beachhead—Rev. Leo Baldwin resigned his pastorate and he and his family set sail for Hawaii on May 10, 1946. Five days later the ship docked at Honolulu harbor and the Baldwin family stepped down the gangplank, amidst a surging mass of people. These courageous representatives of the church had no idea what was ahead, but they operated with the assurance that the "steps of a good man are ordered by the Lord."

Miraculously the Lord worked everything out so that the Baldwins would be met at the pier by Mr. and Mrs. William Henck. The latter couple were Nazarenes from Annapolis, Maryland, and they had lived on the islands for six years. They had been informed of the arrival date of the Baldwins but they had no idea how to identify the new minister and his family. However, amid a surging crowd, these two families were brought together and a time of rejoicing followed.

The first preaching opportunity came to Brother Baldwin when he received an invitation to conduct revival services for a Japanese Holiness church, under the supervision of the Reverend Mr. Fukuda. An interpreter translated the messages from English into Japanese. Many wonderful benefits were reaped from this meeting. One of the most important was an offer by Mr. Fukuda that the Nazarenes could use one of the mission's small buildings for services.

Mr. Baldwin accepted this offer and announced that the first Nazarene service would be held on June 9, 1946. Thirty-four people responded to the announcement. An account of the service stated that the Lord graciously came on the service "as the minister spoke on the Bible doctrine of holiness."

A Sunday school was started in August, 1946. The attendance on the opening day was ten. By the last Sunday of the year the attendance reached seventy-five.

Permanent property, in the form of a residence located at 1819-21 Makiki Street, was purchased in September, 1946. This transaction was possible only because Mr. and Mrs. Henck drew \$10,000 from the bank, which represented their entire savings, to help finance the proposition. Soon a remodeling program was under way. The downstairs of the building was converted into a chapel. This construction work was speeded up because several skilled laborers donated their work. The reconstructed building was ready for occupancy on February 19, 1947. The opening day was also announced as dedicatory day. There were 125 persons present at this service.

As the evangelistic program of the church attracted more attention, Mr. Baldwin decided that the proper time had arrived for officially organizing the group. This momentous event in the history of the Church of the Nazarene in the Hawaiian Islands took place in July, 1947. Fifty charter members became affiliated with the new movement. Among those joining the church at this time were Gary Baldwin, a student at the University of Hawaii, who became N.Y.P.S. president; and Wilbur Carlson, an official in Pan American Airlines, who became Sunday school superintendent.

High Lights in the History of the Makiki Church—Rev. Leo Baldwin not only carried the responsibilities for promoting the interests of the Makiki Church, but he was deeply concerned about establishing centers of holiness evangelism in

all parts of the islands. He not only carried the title of pastor of the local church but also superintendent of the Hawaiian District. As his burden for both increased, it became evident that he was going to have to give more time to developing new churches if he did justice to the opportunities. He decided to relinquish the pastorate in May, 1949, to devote his attention to promoting the interests of the entire field of harvest. The pastor selected for the Makiki Church was Rev. Leo Steininger. At the time of his appointment he was pastoring at Blue Island, Illinois. He and his wife moved to this new field of labor and enjoyed a fruitful ministry during their three-year term of service.

As they studied the needs of the people of the community Mr. and Mrs. Steininger became convinced that one of the best avenues of service would be in the area of developing a kindergarten program. As a result, a five-day-a-week kindergarten was started. Mrs. Steininger served as superintendent of the work, and the program enlarged until she had to employ two assistants. This step placed the church before many unchurched families and paved the way for winning many of these families to the Lord.

During 1952, Mr. Steininger returned to the States, and his successor was Rev. A. J. Gunter, who at the time of his appointment was pastoring First Church in Tuscaloosa, Alabama. He and his wife and two daughters made their adjustments to the new assignment quickly.

Negotiations were already under way for a new property in another section of the city. The building under consideration had been previously used as a theater but with slight modification it had the possibility of being converted into an attractive church. The deal was soon consummated by Rev. Cecil Knippers, who was now the district superintendent, and two laymen of the church, Mr. Arthur L. Jenison and U.S.N. Chief Tom Wood. In the process of changing locations the name of the church was changed to Honolulu First Church.

In 1954, Rev. Harold Kiemel became the pastor of this congregation. The Kiemel family left the parsonage of the Moreland Memorial Church in Portland to become a part of the Hawaii program.

During the first year the Sunday school attendance climbed to a weekly average of 211. At that time the Sunday

school superintendent said to the pastor: "Brother Kiemel, we will have to have more rooms or more trees for our Sunday school, since every room is occupied and overflowing and every tree on the lawn has a class under it."

All interested parties started working on a deal that would secure for the church the large, commodious property adjoining the church building. When this transaction was completed, an unusual amount of publicity was released about it, for this home had been built by and for many years occupied by the famous Hawaiian princess Kawanakoa. The *Honolulu Star Bulletin* featured this business transaction with a large picture of the property and a lengthy write-up. After the Nazarenes came into possession of this important structure, they converted it into a combination Sunday school annex and parsonage.

Through the faithful efforts of efficient laymen and pastors First Church has been able to advance in a commendable manner. These achievements are reflected in the following report for 1957: membership, 125; average weekly Sunday school attendance, 213; value of property, \$75,000; and total raised for all purposes, \$19,000.

Starting a Second Church in Honolulu—In January, 1948, Rev. Leo Baldwin was back in the States addressing audiences regarding the wonderful opportunities of our work in Hawaii and asking for recruits to assist in the ever-enlarging program. In response to his appeal for new workers, Rev. and Mrs. Reuben Welch were assigned to this field of labor. This couple arrived in Honolulu during September, 1948. They secured permission to hold services in the Aliiolani School auditorium.

A rally day was announced for November 7, 1948. At that time the general superintendent having jurisdiction over Hawaii, Dr. H. V. Miller, was to make his first visit to Kaimuki. An enormous congregation of 232 attended the morning service.

In the afternoon Dr. Miller officially opened the new Kaimuki Church. The major problem confronting the Kaimuki group was need of permanent facilities to adequately house the growing Sunday school and congregation. No money was in sight for this project but the people prayed and trusted the Lord for a solution. Providentially, Mr. G. L. Speier, a Nazarene lumberman of Eureka, California, made a donation of \$6,000 as the down payment on a piece of property. The

real estate acquired was located at the corner of Twelfth Avenue and Pahoa Street. A large house with 10,000 square feet of ground was included in the purchase. On April 6, 1949, the Kaimuki group started holding services in this reconstructed building. Much of the credit for both the rapid and excellent job of remodeling goes to Mr. and Mrs. Hastings, the consecrated parents of Mrs. Welch. These faithful laymen stayed on the job for over a year and refused to receive any pay for their labor.

On Easter Sunday, April 17, 1949, the church was officially organized with thirteen charter members.

High Lights in the History of the Kaimuki Church—The Welches continued as pastors until the latter part of November, 1951. At that time an opening came for the starting of a new work at Hilo on the island of Hawaii. Rev. Cecil Knippers had arrived at Honolulu the month before to assume the responsibilities of district superintendent of the Hawaiian work and to serve as pastor of the Kaimuki Church. The pastoral relationship was maintained until 1953, at which time the Kaimuki Church was taken over by Rev. and Mrs. Edward Phillips. Under their inspiring and effective leadership the church has made constant progress. The successor was Rev. Robert T. Gore, who came from Daytona Beach, Florida, in February, 1957. As of 1957, the statistical record showed a membership of 65, an average weekly attendance in Sunday school of 106, a property valuation of \$25,000, and an average of \$5,500 raised annually for all purposes.

Starting the Third Church—The next church started was located at Wahiawa on the island of Oahu. Rev. and Mrs. Norman Moore were asked to open this work. They had been in the Hawaiian Islands since the summer of 1947. Mr. and Mrs. Moore had been appointed to go to China by the Department of Foreign Missions and they decided to do their language study in the Hawaiian Islands. In the fall of 1948 they were packed and ready to continue the trip to China. However, they daily watched with growing apprehension the disheartening developments of the Chinese civil war. Soon they received notice from the homeland that all missionaries were being evacuated from China and that this mission field would be closed. Immediately Rev. Leo Baldwin notified the Department of Foreign Missions that he could use Rev. and Mrs.

Norman Moore to direct the program of starting a new church at Wahiawa. A release was granted from the missionary contract and Rev. and Mrs. Norman Moore moved to the town where the new church was to be formed.

Their first step was the opening of a Sunday school in a public school building in June, 1949. The building problem was partially solved by the generous gift of Dr. O. J. Nease, which brought about the purchase of an army surplus structure. This building was moved to a corner lot at 1805 California Avenue. A remodeling program followed. The reconstruction program moved rapidly enough that the small congregation began using the building in October, 1949. A year later a dedication service for the edifice was conducted. Dr. G. B. Williamson was visiting the islands at that particular time and he preached the dedicatory message.

The church was officially organized in March, 1951, with a charter membership roll of fifteen.

High Lights in the History of the Wahiawa Church—The next important step was the construction of a three-bedroom parsonage. This was made possible by a generous loan from the Department of Church Extension and the donated labor of the friends of the church, particularly Rev. and Mrs. Norman Moore, who did a major portion of the work singlehanded. The Lord did keep a record of the time they spent on the project and will reward them accordingly.

In 1954, Mr. and Mrs. Moore accepted a call to pastor a church in the States. The new minister was Rev. J. B. Cook, who had been pastoring in Pensacola, Florida. The Cook family moved into the parsonage, which still needed much finishing work. After completing the parsonage they started making plans for a new church building.

In 1955, Rev. J. B. Cook was transferred to the Hilo church and he was succeeded at Wahiawa by Rev. and Mrs. Joe Wright. The new pastor immediately launched the new building program. The old temporary building was removed, and the ground was excavated for the foundation of the new structure. The construction work was completed in a few months and the dedicatory service was held in February, 1957. Dr. D. I. Vanderpool was the speaker for this occasion.

The value of this building has been set at \$75,000. The parsonage is worth \$15,000. The total indebtedness is less

than \$20,000. The record in Sunday school attendance was set at Easter, 1957, with 173 present.

In 1957 the church had a membership of 53, a weekly average attendance in Sunday school of 117, an annual income for all purposes of \$19,393.

Starting the Fourth Church—The fourth church was located at Kailua on the windward side of the island of Oahu. The initial services were conducted in the home of the district superintendent, Rev. Leo Baldwin, in 1949. Some of the workers assisting Mr. Baldwin with this work were Rev. and Mrs. Joseph Clark. They had come to the islands and provided their own support. They also desired to work anywhere and any time for the Lord. Mrs. Clark secured a teaching position about twenty miles from Kailua. Both of them offered to assist Mr. Baldwin in promoting the interests of the new church. On October, 1949, Mr. Clark assumed full responsibility for the work. A few months later Mr. Baldwin moved out of the house where the congregation had been worshiping and Mr. Clark moved in. During the summer of 1950 two lots were purchased, a building was secured and moved onto the lots, and a remodeling program was launched. The group started using the building, though unfinished, on Christmas Sunday morning, 1950.

In November, 1951, a two-week home mission campaign was conducted in this building by Rev. and Mrs. Cecil Knippers. At the close of this campaign on December 9, 1951, the church was officially organized with sixteen charter members. With the exception of Rev. and Mrs. Joe Clark, all of these members were received on profession of faith.

High Lights in the History of the Kailua Church—Rev. Joe Clark continued as pastor until 1952, at which time Rev. and Mrs. Reeford Chaney resigned their pastorate in North Carolina to become a part of the program of advance at Kailua. They continued to serve here until October, 1954, when they asked for the opportunity to start a new home mission project at Kahului, on the island of Maui.

Rev. and Mrs. Harold Meadows were then called to pastor the Kailua group. They plunged immediately into a building program. Under their enthusiastic and capable leadership a beautiful and commodious church structure was completed within a year. The District Assembly of 1956 was conducted

in this building, and the members and visitors of the assembly were surprised to find such a fine development. At this assembly Pastor Meadows gave the following report: membership, 47; weekly Sunday school attendance, 141; value of church and parsonage, \$61,000; total raised for all purposes during the past year, \$9,000. The Sunday school record attendance was set at Easter, 1957, with 269 present.

Change of District Superintendents—Early in 1951 the Baldwins were faced with a major decision. The physical condition of their son, Larry, had reached a crisis stage and a change in climate became imperative. The only logical move was to return to the States and locate in a healthful section of the country. Accordingly the Baldwin family returned to the United States mainland in April, 1951, after five glorious and successful years of pioneering the work in Hawaii.

The problem of selecting a qualified successor for this promising field confronted the Board of General Superintendents. After due deliberation a wise selection was made. The person designated to perform this task was Rev. Cecil Knippers. At that time he was the field representative for Bethany Nazarene College. He accepted this new appointment. He and his wife and two daughters, Lisabeth Sue and Loucinda, arrived in Honolulu on October 27, 1951.

Aside from his duties as superintendent of the field he has conducted revival meetings in the churches and served as pastor or as supply pastor of the following groups: Kaimuki from December, 1951, to June, 1953 (assisted part of the time by Rev. M. Kimber Moulton, Jr.); Central Church in Honolulu from the time of organization in August, 1953, to August, 1954; Kailua from October 1, 1954, to May, 1955; and has supplied every church on the district during furlough of the regular pastors.

Starting the Fifth Church—When Brother Knippers became pastor of the Kaimuki Church, this gave the original pastor of the group, Rev. Reuben Welch, a chance to proceed with the starting of a new church. The place selected for the heroic project was Hilo, the chief city of the island of Hawaii. After a few weeks of preparation the first service was held on Monday night, January 14, 1952, in a tin-roofed bus shed. Forty were present. On January 20 the first Sunday services were held in the cafeteria building of the Kapiolani

elementary school. Within a few months a building site was purchased. Through the concerted efforts of the Welches, Chung Hoons, Stanley Ledbetter, Haraguchis, Paul Miller, and others who gave many hours of donated labor a building was erected that was valued at \$21,000 with an indebtedness of less than \$3,000. The first service in the new structure was held on September 7, 1952, with ninety-eight in attendance.

While the building program was in progress the Welches were forced to return to the mainland of the United States because of the precarious health of their young daughter, Pamela. The new pastor was Rev. Stanley Ledbetter. He stepped into stride on the construction schedule and labored diligently for its completion.

The next step was the construction of a parsonage. It was ready for occupancy in November, 1954.

High Lights in the History of the Hilo Church—Until July, 1953, the group at Hilo operated as a mission. In June of that year, Mr. and Mrs. Cecil Knippers conducted a ten-day revival, and at the close of the meeting the church was officially organized. Though small in numbers, the new church received a marvelous boost through a revival conducted by Evangelist C. William and Marjorie Fisher, assisted by Mrs. Esther Bundy. These workers donated their time to the struggling church and this act of generosity was deeply appreciated. This special campaign gave the Hilo group an optimistic outlook which has characterized this work until the present.

Rev. Stanley Ledbetter continued as pastor until 1955, and at that time he was succeeded by Rev. J. B. Cook. The Cooks were well adjusted to the Hawaiian program, having served as pastors of the Wahiawa church the past two years. Upon moving to their new assignment they capitalized on the excellent seed which had been sown by their predecessors. According to the 1957 report the church now has a membership of 23, a weekly average Sunday school attendance of 58; and a property evaluation of \$33,000 (church \$23,000, and parsonage \$10,000). The present indebtedness is \$4,800.

FORMULATING A DISTRICT PROGRAM (1952—)

The First District Church Missionary Society Convention
—The first missionary convention was held on March 25, 1952,

at the Kaimuki Church in Honolulu. There were three organized societies on the district and they had a membership of forty-six. After the reports from the societies, election of officers was conducted. The following were selected to lead the district work for the ensuing year: president, Mrs. Cecil Knippers; vice-president, Mrs. Reuben Welch; secretary, Mrs. Norman Moore; treasurer, Mrs. Robert Jensen. This small group of missionary-minded Christians laid plans to do their share in evangelizing the world.

The First District N.Y.P.S. Convention—On the same day of the missionary convention, the young people of the district met for a convention. Two organized societies reported at the convention. They had a membership of seventy-eight. During the balloting for district officers, the following were elected: president, Rev. M. Kimber Moulton, Jr.; vice-president, Katherine Yogi; secretary, Alice Yogi; treasurer, David Castro. These courageous young people pledged to promote the projects sponsored by the General N.Y.P.S. Council and declared their intention to be personal witnesses for their Lord.

The First District Assembly—The first District Assembly was conducted on March 26, 1952, at the Kaimuki Church in Honolulu. The district superintendent, Rev. Cecil Knippers, presided at the sessions. The following elders were members of the assembly: Rev. Cecil Knippers, Rev. Norman Moore, Rev. M. Kimber Moulton, Jr., Rev. Leo Steininger, and Rev. Reuben Welch. The two licensed ministers present were Rev. Joseph Clark and Rev. Paul Yamada. There were also nineteen laymen who were members of the assembly. The entire membership elected an Advisory Board, Board of Ministerial Studies, and Church Schools Board.

The reports given at the assembly indicated the following gains: there were 5 churches, having a total membership of 165; they had a Sunday school enrollment of 680; and church property worth \$64,000.

On the ballot for district superintendent, Rev. Cecil Knippers was unanimously elected.

As a part of the new district program, a district parsonage was completed in May, 1952. This is located in a fine residential section of Honolulu. The building is arranged to adequately serve as the home of the district superintendent and

also provide space for a study and a district headquarters office.

The First N.Y.P.S. Camp and Institute—The young people of the district planned a youth camp and institute in the summer of 1952. The hard work required to inaugurate a program of this type brought many valuable returns. Scores of young people gathered for the institute. Some missionaries whose destination was the Philippines were asked to be the special speakers for the institute. Included in this group were Rev. and Mrs. Adrian Rosa and Miss Frances Vine. Through their inspiring messages about forty young people sought the Lord. This evangelistic emphasis made a vital contribution to the progress of the entire church program.

District-wide Radio Ministry—From the earliest days of our work in Hawaii the "Showers of Blessing" radio program has been an invaluable asset. It has been broadcast throughout the length and breadth of the islands through KAIM in Honolulu. From time to time other stations have been added.

As a companion program to "Showers of Blessing" the Hawaiian District has sponsored its own radio program since 1953. The title used for this broadcast is "The Heaven and Home Hour." It is produced each Sunday night at nine-thirty o'clock. Rev. Cecil Knippers directs the program and is the principal speaker. His chief assistant is Mr. Robert Jensen. The program originates in the auditorium of the Kaimuki Church. All of the churches on the island of Oahu co-operate in furnishing talent and special features for this fast-moving and appealing religious broadcast.

Co-operative Efforts for Promoting the Kingdom—The activities of Rev. Cecil Knippers have vitally influenced the program of all evangelical movements in the Hawaiian Islands. From the time of his arrival on the islands he has worked diligently with all religious groups who are interested in promoting the interests of the Lord's kingdom. He had been engaged in various types of radio work during his ministerial career in the States. One of the first interdenominational contacts he made after transferring to the islands was with the Christian Broadcasting Association. Soon he was elected as a member of the board of this organization and is now its treasurer. Eventually this opened the way for him to secure

radio time to launch "The Heaven and Home Hour" mentioned above. The budget for our work would in no measure provide for an extensive broadcast such as this, but through his contacts Rev. Cecil Knippers has secured incalculable radio time to promote the interests of the Church of the Nazarene.

Another forward-looking step taken by the evangelical leaders of the islands was the establishment of the Honolulu Christian College in 1953. The objective of the institution was to provide a college-level liberal arts education in a genuinely Christian environment. The college established a working relationship with the University of Hawaii whereby the latter encouraged its students to take courses in the Christian institution and the work would be recognized at full value by the university. When the board of trustees for the Christian college was elected, the Nazarenes were honored with the chairmanship and vice-chairmanship of the organization. The former position was held by Mr. J. Robert Jensen, who was Sunday school superintendent of the Kailua church, district treasurer, and lay member of the district advisory board. The latter official was Rev. Cecil Knippers. Through the influence of these two, a Nazarene was selected as dean of the institution. The person filling this position was Dr. L. P. Gresham, who had served as dean of Trevecca Nazarene College for many years. Dr. Gresham is now president of Honolulu Christian College.

Another valuable product of interdenominational co-operation was related to a gigantic, city-wide evangelistic campaign conducted in Honolulu in 1954. Rev. Cecil Knippers was president of the Honolulu Evangelical Ministers' Fellowship and he recommended Dr. Russell V. DeLong, principal speaker on "Showers of Blessing" broadcast, as evangelist for the union crusade. This recommendation was accepted and Dr. DeLong did an outstanding piece of work during this important revival. His influence and ministry placed the Church of the Nazarene before the religious groups of Hawaii in a most favorable manner.

Starting the Sixth Church—The sixth church in the Hawaiian Islands was started as a mission in February, 1953, in the city of Honolulu. The minister who took charge of the services was Rev. James Hokada. He was ably assisted by a fine group of laymen, including Mr. and Mrs. Harold Egy,

Clarence Gillespie, and Ray Daulton. The name adopted for this home mission project was Central Church. However, it was not organized into a church until August, 1953. The event which precipitated the transfer from a mission into a church was a successful revival conducted by Evangelist and Mrs. C. William Fisher and Mrs. Esther Bundy. The Fishers became so interested in the project that they joined as charter members. They have proved to be valuable members in helping the church make advances along all lines.

The district superintendent, Rev. Cecil Knippers, assumed the pastoral responsibilities of this newly organized church during the first year. Most of that time he was assisted by Rev. James Hokada, who served as assistant pastor and Sunday school superintendent. In August, 1954, Rev. J. E. Chastain was appointed to be the successor to Rev. Cecil Knippers. The Chastain family has worked effectively and witnessed many astonishing victories.

This group has the record for the fastest growing church in the islands. Just four years ago the church started with a membership of twelve and now it has grown to forty-seven. The church now raises an average of \$100 per week toward a program of self-support.

Starting the Seventh Church—Rev. Cecil Knippers became concerned about starting a center of holiness evangelism on the island of Maui, particularly in the port city of Kahului. He had already secured a building site and purchased a parsonage before he made a call for volunteers among his pastors. Rev. and Mrs. Reeford Chaney responded unhesitatingly. They resigned their pastorate at Kailua, where they had been for two years, and started over again to hew out a kingdom. They arrived at their new location on October 1, 1954. The half-acre corner lot which had been purchased was turned into a "tent sanctuary." The pastor secured the district tent and placed it on the lot and proceeded to conduct Sunday school and worship services. Mr. Chaney was not only given permission to use the tent, but promised a work week from each minister on the district, including the district superintendent. The building contractor was Mr. Haraguchi, a Nazarene layman from Hilo. The result of this concerted move was the erection of a structure worth \$20,000 at the small cost of \$8,000 for construction purposes.

This mission was organized into a church in April, 1956, with ten charter members. Rev. R. A. Moran has been pastor since November, 1956, and he is doing an excellent work.

Organizing the Eighth Church—In the spring of 1956 a choice lot, located in the Civic Center of the town of Hanapepe, on the island of Kauai, was purchased. This site is in the same downtown section as the public library and health center. In January, 1957, Rev. Paul and Nancy Schmidt were assigned the responsibility for taking steps which would eventually bring about the formation of another Church of the Nazarene on the Hawaii District. The minister secured the Hanapepe Recreational Center as an auditorium in which Sunday school and worship services could be conducted, while the building program was under way.

The construction project materialized rapidly because of the co-operative effort of the district superintendent and pastors. Once more this group donated labor, an average of two weeks each, and a fine building of masonry construction was completed by June, 1957. One section of the building is used as the sanctuary and another part is a nice two-bedroom apartment, which is the home of the pastor and his family.

Evangelist and Mrs. C. William Fisher "donated their labor" for a revival campaign, which closed on August 4, 1957. At the termination of this successful meeting the church was officially organized into the Church of the Nazarene. Among the charter members were C. William Fisher and his wife. Their vital interest in the project has made a valuable contribution to the progress of the newly formed church.

"Crossroads of the Pacific"—The Hawaiian Islands gracefully adorn this title. Almost everyone traveling westward makes sure that the garden paradise of the Pacific is placed on the itinerary. The outcome is that church leaders from around the world have contacted and preached in our churches in this area. Missionaries, evangelists, evangelistic singers, and special workers have made a contribution to the advancement of the Hawaiian District program. This list of home and foreign missionaries includes the following: Dr. and Mrs. W. A. Eckel, Rev. and Mrs. Hubert Helling, Miss Frances Vine, Rev. and Mrs. R. E. Griffith, Rev. and Mrs. A. A. E. Berg. The special workers' roll call includes the following: Dr. C. Warren Jones, Dr. Remiss Rehfeldt, Dr. and Mrs. B. V. Seals, Dr. and Mrs.

R. J. Plumb, Dr. and Mrs. C. B. Widmeyer, Dr. L. J. Du Bois, and the Rushing Family. The roster of evangelists includes the following: Russell V. DeLong, C. William Fisher, Paul and Hallie Smith, R. Newman Raycroft, Bernie Smith, W. W. Hess, Leila Dell Miller, Nettie Miller, J. C. and Mrs. Dobson, and Chaplain Everett Penrod. (The latter was stationed for one year on Johnston Island, with headquarters in Honolulu.)

Educational Emphasis—The Hawaiian Nazarenes have taken an active part in promoting the interests of the Honolulu Christian College. Many of our young people have attended that institution of higher learning. In addition, several Hawaiian young people have come to the United States to attend Nazarene colleges. For instance, in 1954 six Nazarenes from Hawaii were enrolled in Pasadena College and eight more were in other Nazarene colleges. Some of these have received a call from the Lord to give full-time service to the Lord. These trained and consecrated Christian workers will make a vital contribution to our work as they assume the responsibility of proclaiming the gospel to their own people.

Administrative Personnel—The work in the Hawaiian Islands was placed in the jurisdictional area of General Superintendent H. V. Miller at the time of its inception. This relationship continued until his death in 1950 and then the program was placed under the supervision of Dr. G. B. Williamson. In 1954, according to the jurisdictional rearrangements of the Board of General Superintendents, this area was placed under the direction of Dr. Hardy C. Powers. In February, 1957, Dr. D. I. Vanderpool was assigned the jurisdiction of this district. Each general superintendent has taken a special interest in the Hawaiian project, and each has rendered invaluable service by giving unstintingly of his time and counsel when major decisions needed to be made.

At the district level of leadership the work has been promoted by the unexcelled services of two district superintendents. The pioneer of the program was Rev. Leo Baldwin, who carried the work through the difficulties of the first five years, 1946-51. He was succeeded by an untiring and challenging leader in the person of Rev. Cecil Knippers. The evangelistic zeal of Rev. Cecil Knippers has successfully brought the work through the formative years. He has been the Lord's servant for this assignment, and the 1957 District

Assembly confirmed this fact by extending to him a unanimous three-year vote to continue as district superintendent.

Another district officer deserves special mention. That is Mrs. Cecil Knippers, who has served as district Nazarene Foreign Missionary Society president from the time of her arrival until the present. Her capable leadership has been evidenced by the fact that each church has a thriving missionary organization and the district has undertaken projects which represent commendable achievements.

Two laymen who belong on the honor roll list of district leaders are Mr. J. Robert Jensen and Mr. Edward Hartzler. The former has been a lay member of the district advisory board since the first assembly in 1952. In addition to this responsibility he was elected district treasurer in 1953 and has been re-elected to this position each year since. Also he has been the choir director and announcer for the famous district-sponsored radio program, "The Heaven and Home Hour."

Mr. Edward Hartzler was elected chairman of the district church schools board in 1953. Each year since then he has been selected to serve as the other lay member of the district advisory board. Laymen like the two mentioned above are indispensable in planting the church in a new frontier.

At present the other district offices are filled by the following: ministerial members of the advisory board: Harold Kiemel and H. W. Meadows; secretary, Paul Schmidt; chairman of church schools board, J. E. Chastain; N.Y.P.S. president, H. W. Meadows; Junior Society director, Mrs. H. W. Meadows.

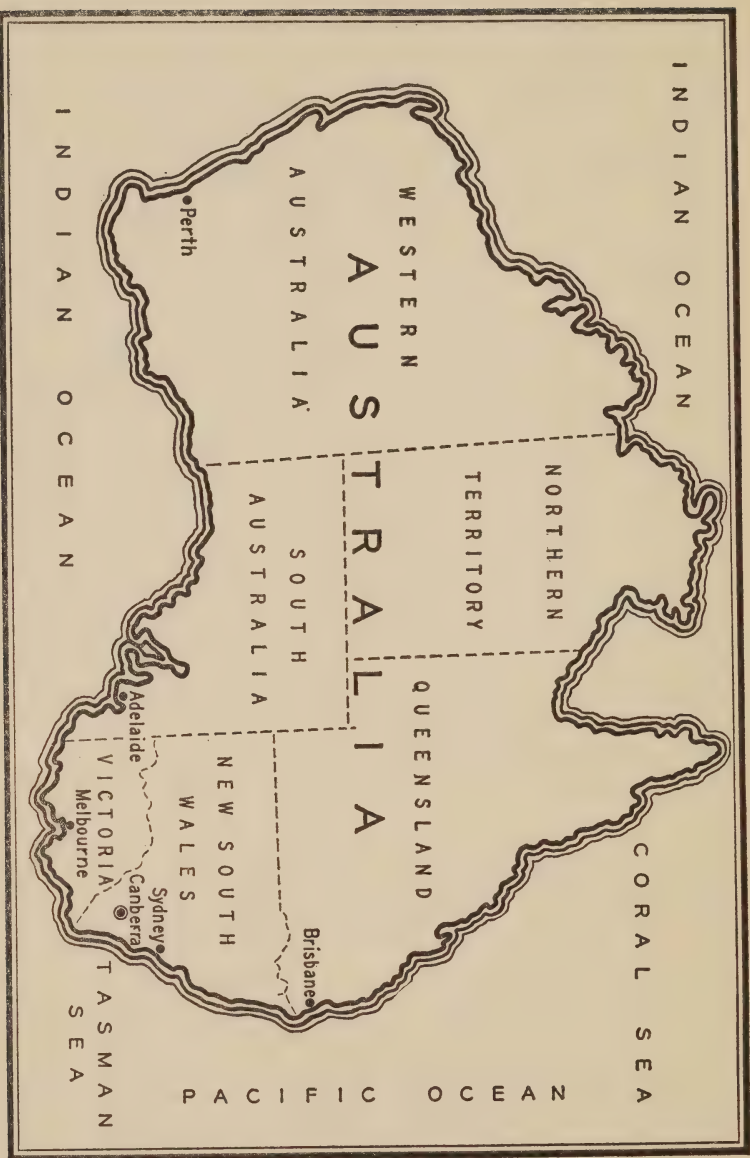
The district has been blessed throughout its history with the choicest type of leadership. The consecrated talent represented by this roster has made the Church of the Nazarene a vital factor in the religious life of the Hawaiian Islands.

Summary—The tenth anniversary of the history of our work in Hawaii has just passed. In that brief but productive span of time we have the following gains to rejoice about: 7 organized churches with a total membership of 364; an average weekly attendance in Sunday school of over 700; property valued at \$375,000; and \$61,000 being raised annually by these churches to apply on local, district, and general interests.

Two of the churches have become self-supporting. They are Honolulu First and Honolulu Kaimuki. However, all of the churches are making progress in this direction, and all of the churches have adopted the financial plan of giving 10 per cent of the local income for world evangelism.

We now have churches on the four major islands of the chain. These churches are so well located that there is a Church of the Nazarene within driving distance of all the people of the islands with the exception of the combined population of less than 10,000 who live on the remaining three inhabited islands.

Conclusion—The highway of holiness in Hawaii is a strategic development for the Church of the Nazarene. This puts our church at the main intersection between East and West. Since many races and cultures and religions come together at this paradise of nature, the holiness witness will influence many sections of the world as it is impressively proclaimed at this cultural hub. The road signs leading to this newly constructed highway of holiness are well marked by the lives and testimonies of faithful Nazarene ministers and laymen. In this melting pot of the Pacific, forces for righteousness are being set in motion that will be felt around the world. From the nucleus that is already formed during the first ten years, many wonderful things are in the making as the Hawaiians enter the second decade. In this earthly paradise multitudes are securing their passports which will admit them into the heavenly paradise of eternity.



CHAPTER IV

THE NAZARENE ADVANCE IN AUSTRALIA

BACKGROUND TO NAZARENE PENETRATION (1944)

Location and Population—The continent of Australia (the world's smallest) is an island (the world's largest) surrounded by three oceans—the Pacific on the east, the Indian on the west, and the Antarctic on the south. The area of the country is approximately 3,000,000 square miles, which is only 47,806 square miles smaller than the United States.

The population is now about 9,200,000. Since much of the interior of the continent is desert, most of the population is concentrated along the coast, especially the east and south. This condition produced an unusual population arrangement. More than half the people live in five large cities. Sydney, the third largest city in the British Empire, has a population of 1,550,000; Melbourne has 1,288,000; Adelaide has 490,000; Brisbane, 550,000; and Perth has approximately 400,000. The remainder of the population is widely scattered and thinly settled.

Holiness and the "Herald of Holiness" Help Prepare the Way—About the turn of the twentieth century, holiness revivals were conducted in Australia by Commissioner Brengle of the Salvation Army. Among those attracted to this standard of spiritual excellence was R. T. F. Hoepner, a Methodist preacher. He first learned of the Church of the Nazarene through the *Herald of Holiness*. He became the proud owner of this precious document through the faithful witnessing of a Nazarene laywoman from Scotland, who visited Australia in 1922. As Mr. Hoepner read his prized copy of the *Herald* with its emphasis on holiness on every page, he prayed that the Lord would send to Australia preachers from the church that published the *Herald*. Although more than twenty years elapsed before the Nazarene representatives arrived, Mr. Hoepner never ceased to pray for the establishment of this holiness denomination in Australia.

Others who later became members of the Church of the Nazarene who were prayer partners for a holiness work in Australia were Rev. A. C. Chesson and his son Ralph and

Rev. Harold Madder. This group of prayer warriors pooled their faith for such a program as early as 1940. Before many years elapsed their intercessory prayers were answered.

The Lord Sends a Serviceman to Open the Way—The most important early contact of a member of the Church of the Nazarene with the Australians came through an unusual web of circumstances. The person providentially used in this special mission was Ted Hollingsworth. He was a British-born American soldier who carried his testimony for holiness into every phase of his military life. He was stationed in New Guinea when he contracted a disease which needed specialized medical attention. In March, 1944, he received notice that he was to be flown directly to the United States. At the last moment an air priority came through which changed the original orders. According to the new plan he was to go via Australia for several weeks and then to the United States. This layover in Australia extended to nine weeks, two in Townsville and seven in Brisbane.

While in Brisbane, Ted Hollingsworth contacted several evangelical groups. He continued to search for one where his holiness testimony would count the most. One evening he was in the Gospel Book Depot in downtown Brisbane and he asked the clerk if he knew where services might be held that evening. He was directed to the Mt. Pleasant Gospel Hall. This was a place where gospel services and a Sunday school were conducted by Mr. and Mrs. Hubert Kilvert and Mr. Albert Berg. The former was the manager of a large lumber company in Brisbane; the latter was an officer in the finance department of the Australian army. These two men were giving themselves unreservedly to soul winning through activities at the Mt. Pleasant Gospel Hall. They also had a consuming passion to see the evangelization of Australia.

At the moment Ted Hollingsworth met these two leaders in the Gospel Hall a wonderful friendship was born. Ted was invited into the home of the Kilverts and many hours were spent in prayer, reading the Scriptures, and discussing the doctrine of holiness. Following this, Ted was asked to preach on holiness at the Gospel Hall. He gives the following account of the first service he conducted in the Gospel Hall:

We had a blessed time that night. There was little else done but prayer offered from hearts that were hungering and thirsting after the fullness of the blessing. At length the time came for us to

dismiss. I had spoken briefly of what the Holy Ghost meant to me in my own life and the reality of the experience right at that moment. I had urged that they make the obtaining of the pearl of great price their own main objective and not to rest short of the indwelling Spirit and the sure knowledge of a personal Pentecost. Both the Kilverts and Brother Berg were utterly sincere and scrupulously honest in their admissions of need and determination to seek until they found.

Hollingsworth soon realized that in the small group at the Gospel Hall a marvelous channel was being carved through which the Church of the Nazarene could be established. As weeks passed heart holiness was a common theme of discussion.

In the Sunday service prior to Hollingsworth's departure, many people raised their hands indicating their deep need of and their overwhelming desire for this experience.

Officer Berg declared that he would become the exhorter for the gospel of a "clean heart," even though he was not yet in possession of this sanctifying grace. He pledged to the Lord and Ted Hollingsworth that he would preach it until he found it and then he would preach it because he had experienced it. In return Ted promised that he would do everything possible to persuade Nazarene leaders to set up plans for entering this open door of opportunity.

On Tuesday, May 23, 1944, Hollingsworth left Brisbane for the States. A gripping vision of the future was challenging his faith. The last continent on our globe was about to be added to the list of harvest fields of the Church of the Nazarene.

PREPARATION FOR ENTRANCE (1944-45)

Hollingsworth Presents His Mission—Ted arrived at San Francisco on June 11, 1944, and was dispatched to Georgia to receive his discharge. During his stay in Georgia he penned a letter to Dr. J. B. Chapman, general superintendent in the Church of the Nazarene, describing the Australian Christians and their desire for a program of holiness evangelism. Dr. Chapman referred the matter to Dr. S. T. Ludwig, who was the executive secretary of the Department of Home Missions. By the time the Board of General Superintendents met in September, 1944, for a semiannual session, Ted Hollingsworth had prepared a manuscript which adequately described the wonderful opportunities for starting a work in Australia. The document was entitled "The Evangelization of Australia and New Zealand." This information was presented and favorably

discussed by the general superintendents. They in turn referred the matter to the General Board with the recommendation that steps be taken to develop this alluring project.

The General Board held its regular session in January, 1945. That meeting became a landmark in the history of the Australian program. At this time the General Board voted to place Australia under the supervision of the Department of Home Missions and Evangelism. At the same time General Superintendent H. V. Miller was given jurisdiction over the entire developmental program for Australia.

The General N.Y.P.S. Offers Valuable Assistance—In the meantime the Nazarene Young People's Society had taken steps to help promote the evangelization of Australia. While Ted Hollingsworth was en route to the States and without any knowledge of his contact with Australia, the Sixth Quadrennial General N.Y.P.S. Convention was in session at Minneapolis, Minnesota. The Committee on World Evangelism of the General Convention had made the following recommendation, which was unanimously adopted:

That the General N.Y.P.S. Council be authorized to lay plans for the raising of \$50,000 during this quadrennium for the evangelization of Australia and New Zealand. The money raised for this purpose is to be spent at the discretion of the General Council in conjunction with the Department of Foreign Missions and the General Board. (*General N.Y.P.S. Convention Minutes, 1944.*)

The N.Y.P.S. leaders were amazed when they later discovered that the Church of the Nazarene had been introduced to a small group in Brisbane at the time this project had been voted. As soon as the Hollingsworth account was publicized, the members of the General N.Y.P.S. Council requested Ted to appear before the January, 1945, session and present his cause. After listening to his stirring appeal the General Council decided to concentrate on Australia as the special project for 1945. The following motion expressed this goal: "That we take as a special project the entering of Australia, and that \$50,000 be set for the N.Y.P.S. to raise. The details of this plan to be worked out by the Executive Committee in consultation with the Department of Home Missions."

The First Australian Nazarene—The name of Albert Berg has been intimately associated with the history of the Church of the Nazarene in Australia. While an army officer he often testified of his experience with the Lord before the men in

his section of the army. He conducted a weekly prayer meeting at the lunch hour among his military associates. He was also associated with Mr. Kilvert in sponsoring the services at Mt. Pleasant Gospel Hall.

A serviceman in the United States Navy was Mr. Berg's first contact with the Church of the Nazarene. He had been reading books on holiness for some time.

After Mr. Berg met Hollingsworth he became a constant and earnest seeker for this experience. He had felt that the Lord had already called him to preach. Now the only subject he preached was holiness. After each message he would include himself among the seekers and pray for the indwelling of the Holy Spirit. In January, 1945, this spiritual quest was climaxed by an invasion of the Holy Spirit into this dedicated temple. He immediately announced to his friends, "Praise God, the Comforter has come and given me a clean heart and He abides in His fullness!"

Accompanying his spiritual victory was a desire to join the Church of the Nazarene. He applied for both church membership and ministerial license. When these items of church relationships were completed in April, 1945, Rev. Albert Berg had the distinction of being the first Australian Nazarene.

At this juncture he was asked by Dr. H. V. Miller to be the church's representative in Australia until final plans for the work had been drafted. About this time Mr. Berg received his discharge from the army, and he then devoted full time to promoting the interests of the church.

INITIAL STEPS TOWARD ORGANIZATION (1945-48)

Finding New Recruits—The first new recruit to join Albert Berg in the task of holiness evangelism in Australia was Rev. Alfred C. Chesson. He had been acquainted with Mr. Berg for several years and had been pastoring a Free Evangelical Fellowship in Sydney. He and his people had been praying for a Spirit-inaugurated revival to sweep through Australia. Just at the moment he was the most discouraged about the outlook for this spiritual awakening he learned of Berg's relationship with the Church of the Nazarene. Mr. Chesson evidenced a vital interest in this development.

Berg soon confronted Chesson with the matter of membership in the Church of the Nazarene. The latter prayed and

fasted several days to find God's will in the matter. In the meantime Mr. Berg kept him well supplied with Nazarene literature, particularly the *Herald of Holiness*. Mr. Chesson read the *Herald* from cover to cover each week, and he became convinced that the Church of the Nazarene was to be the channel through which a revival would come to Australia. This necessitated drastic action. He proceeded to resign his pastorate and then affiliated himself with the Church of the Nazarene. He was received as a member and granted a minister's license on November 16, 1945.

By this move Mr. Chesson was left without a place to preach. Out of respect for his fellow laborers in the church at Sydney he decided to go to Byron Bay, about five hundred miles north. However, a small group of people in Sydney wanted to know more about the holiness way. They persuaded Chesson to remain in Sydney and preach full salvation by two works of grace.

Another friend that Albert Berg placed on the mailing list to receive Nazarene literature was Rev. Douglas Pinch. He was a graduate of the Missionary Bible College in Sydney. Following his graduation he started working among the natives of New South Wales. Though God was blessing him he was still searching for something that would make his life more fruitful and effective. Mr. Berg's letters and the Nazarene literature soon created a vital interest in the new program. After months of praying about the matter he made a trip to Brisbane for a personal interview with Albert Berg. This visit climaxed in those steps which brought Rev. Douglas Pinch and his family into the Church of the Nazarene. He in turn was licensed as a minister in April, 1946.

Rev. Douglas Pinch continued to evangelize among the natives. He has intensified his efforts to win the dark-skinned aborigines of the interior. (This subject will be given further treatment later in this chapter.)

The fourth minister to join the Church of the Nazarene was Rev. Arthur Clarke. He was a young Australian soldier who had preached for the Baptist churches in Sydney. In December, 1945, Albert Berg went to Sydney to hold a series of meetings. During this meeting he became acquainted with Rev. Arthur Clarke. It did not take long for Berg to discover that "Clarke certainly has the fire and is all the way with the

Lord and with us in doctrine and vision." A short time after this initial acquaintance Mr. Clarke applied for membership. Then he was licensed as a minister in April, 1946.

The Lord's leadings were evident in drawing together these four men who were to pioneer our work in Australia. Since these talented and consecrated ministers had become linked together within the first year of operation in Australia, all signs pointed to great years of advancement ahead. The future held forth a glowing challenge.

Financing Through the N.Y.P.S.—As mentioned above, the N.Y.P.S. planned to raise a total of \$50,000 during the quadrennium of 1944-48 to apply on the development of a work in Australia. The first year that this project was presented brought forth a phenomenal response. Young people over the entire denomination sensed the urgency of this unusual opportunity. When the money was all counted, the grand total raised during the first year of the quadrennium amounted to more than \$40,000. The leading contributors to this huge offering were the Southern California N.Y.P.S. and the Michigan N.Y.P.S. They gave \$9,269.48 and \$6,872.64 respectively. Funds were now available for a more aggressive program in Australia.

Appointment of a District Superintendent—As plans for the future of the Australian work were projected it became apparent that a superintendent of the work was needed. Accordingly the Board of General Superintendents appointed Dr. E. E. Zachary to serve in this capacity. He had gained valuable experience for this assignment during the time that he had served as a pastor and church administrator. At the time he was notified of his appointment to Australia, in the spring of 1946, he was the district superintendent of the Kansas District.

He and his family set sail for the "land down under" in a few months, and they arrived in Brisbane on October 16, 1946. They were greeted by the four preachers who had made the Church of the Nazarene their choice. This group included Rev. Albert Berg, Rev. A. C. Chesson, Rev. Arthur Clarke, and Rev. W. D. Pinch.

Immediately Albert Berg and E. E. Zachary investigated various cities to find places for prospective churches. Cottage

prayer meetings had already been started in Sydney, Coorparoo, Manly, Mundab, and Brisbane.

Organizing the First Church of the Nazarene—While in Sydney, Rev. A. C. Chesson preached in the homes of those interested in his message, every time he received an invitation. Before long a nucleus of Spirit-filled and Spirit-guided Christians declared their desire to be organized into a church. In December, 1945, this group in Sydney invited Rev. Albert Berg to come for a series of services. Mr. Berg responded to the call.

He preached to and prayed with this group for about one month. Then he decided that the time was about ripe for organizing a church. Mr. Berg's account of this contact was described in a letter as follows:

The Church of the Nazarene in Australia is moving forward for Jesus Christ. On Sunday, the 13th of January, a group met together for the first time in Enfield, a suburb of Sydney, as a Nazarene group. There are twelve adults who have rallied to the standard and who accept our position wholeheartedly. Rev. A. C. Chesson, licensed Nazarene minister, is doing a fine work. The church is meeting in a private home until the Lord makes a church building available.

Dr. Zachary's first revival was at Sydney with the group which had made such rapid strides under the pastoral leadership of Mr. Chesson. At the close of the campaign Dr. Zachary proceeded to organize this congregation into the first Church of the Nazarene on Australian soil. This historic event took place on November 3, 1946.

Mr. Chesson was anxious to engage in a great crusade for Christ by holding tent meetings, so he resigned as pastor of the church in April, 1947. Rev. Arthur Clarke was his successor. At the time of this change the membership had climbed to twenty.

Developing the New Field—In January, 1947, Dr. Zachary encouraged the group that Rev. Albert Berg had been ministering to in Brisbane to organize into a church. Mr. and Mrs. Percy Dawson, enthusiastic laymen, had made a vital contribution to the advancement of this work. For several months regular prayer meetings and Bible study sessions had been conducted in their home.

By January, 1947, Dr. Zachary had established his residence in Brisbane. He invited those who were interested in the work of the Church of the Nazarene to meet for services

in the living room of his home. Interest mounted and believers in holiness increased. On January 19, 1947, this group was formed into church number two, with seventeen charter members.

The next area to concentrate on was Adelaide. Rev. A. C. Chesson had left his pastorate at Sydney to pioneer the work in the thriving city of Adelaide. This move involved a thousand miles of travel plus giving up an organized church for nothing but an opportunity. The exchange, however, was honored by the Lord. Through a long sequence of miraculous providences a group of loyal Christians were attracted to the experience of holiness and the Church of the Nazarene. Here another church was organized before the end of 1947.

The next opening for a promising revival was Melbourne, the capital of the province of Victoria. The groundwork for the holiness work in this area had been done by Rev. Erle Spratt. He had been attracted to the holiness way by Rev. Albert Berg's testimony and example. This new experience of grace inspired Mr. Spratt to return to the place where he was best known to give his testimony, namely, Melbourne. Many of his former friends and religious colleagues were primed to rescue him from this so-called "doctrinal heresy" of entire sanctification. But the pendulum moved favorably on the holiness side. An evangelistic campaign conducted by Dr. E. E. Zachary and Dr. W. W. Hess resulted in the winning of another ministerial couple, Rev. and Mrs. Stanley Simmons; a future missionary, Mary Bagley; and the formation of the fourth Church of the Nazarene. The organizational service was held on February 8, 1948, with twelve charter members.

The next church was founded at Northmead, a suburb of Sydney. The beginnings of this development were started by a layman, Mr. Ed Clucas. He became acquainted with the Church of the Nazarene through the influence of some of our publications. He followed all of the leads available that would bring him into personal contact with the church. Eventually he learned of the church that was functioning a few miles from his home in Sydney. After becoming affiliated with this group, he became concerned about the spiritual welfare of the people in the suburban area where he lived. A hall was rented and regular services were held by Mr. Clucas.

Soon Dr. Zachary was invited to conduct a revival. At the close of the meeting another Church of the Nazarene was added to the rapidly growing list. Church number five was organized about Easter time, 1948. Mr. Clucas was placed in charge of the work. Since this assignment he has become a regular minister in promoting the interests of the Kingdom.

Using the "Showers of Blessing" Program—Another sign of advancement was the extensive use made of the "Showers of Blessing" radio program. Early in the history of the Australian work the leaders realized that they must place the phrase "Church of the Nazarene" in the minds and on the lips of the people. One of the best ways of developing this awareness was to broadcast the name through the radio. The quality of programs released through "Showers of Blessing" would give a wonderful first impression of the Church of the Nazarene. The Australian Nazarenes were willing to sacrifice to the limit in order to bring this program to their people. During 1947 the way was opened for this religious broadcast to be released through three stations. The program was aired in Brisbane, Towoomba, and Murwillumbah. This was only the beginning. Since that time "Showers of Blessing" has been a vital factor in promoting the interests of the Church of the Nazarene.

Distributing Nazarene Literature—Another important development in these early days was the distribution of Nazarene literature. This matter was considered so important that a Nazarene book depository was established in Brisbane, in 1947. The depository was designated as the Australian agency for the Nazarene Publishing House. Through this outlet hundreds of copies of the *Herald of Holiness* and the *Other Sheep* were distributed. Also many books on holiness were made available to those who manifested an interest in the subject. The book depository has become a permanent feature in the Australian program.

Another phase of the literature promotional program was the publication of a district paper called the *Australian Nazarene*. This was an eight-page, monthly periodical. It was filled with devotional materials, particularly articles dealing with holiness. Many American writers were asked to contribute articles. The editor, Rev. Albert Berg, also searched earlier issues of the *Herald of Holiness* for classic editorials.

The writings of Dr. J. B. Chapman were particularly featured. At the same time some space was used to publicize the activities of the Nazarenes in Australia. Beginning with the first issue, the circulation has exceeded 500. This medium of communication has made many friends for the new work.

The First District Assembly—All of the above-mentioned developments indicated that sufficient progress had been made to justify the calling of a District Assembly. The announcement was made that the first such meeting would convene on April 1, 1948, at Sydney. Thirty-two persons were present for this occasion. This number included eight ministers, four local Sunday school superintendents, three local N.Y.P.S. presidents, five local W.F.M.S. presidents, and twelve lay delegates.

Dr. E. E. Zachary served as the presiding officer of the assembly. As the only ordained minister in the group, he also served as the committee on orders and relations, as the district examining board, and as district advisory board.

The first half hour of the assembly was spent in prayer. Then the official business of the assembly was transacted. During the sessions between Thursday morning and Sunday night many important events took place. The following officers were elected: district secretary, Rev. Albert Berg; district treasurer, Rev. A. A. Clarke; chairman of the church school board, Rev. H. L. Madder; district N.Y.P.S. president, Rev. S. G. Simmons; district N.F.M.S. president, Mrs. Grace Dawson. Fourteen standing committees were appointed and each submitted recommendations which would contribute to the future progress of the district.

The statistical record showed the following churches and the membership of each: Adelaide, 19; Brisbane, 21; Fingal, 17 (native work); Manly, 17; Melbourne, 13; Northmead, 10; Sydney, 31. In addition to these organized churches regular services were being held at Newcastle and this group would be ready for organization in the near future. The Sunday school enrollment for the district was 144, the N.Y.P.S. membership numbered 20, and the N.F.M.S. totaled 28.

The Sunday morning service of the assembly was an occasion of unusual power and glory in the Holy Spirit. A description of the meeting was given as follows:

During the singing of a special number in song the Holy Ghost fell upon the congregation in a way heretofore unknown in Australia.

His power and presence was great and wonderful. There was weeping, laughing, and shouts of praise. During this wonderful manifestation of His presence seekers came to the altar. This mighty blessing continued through the altar service when all seekers came through. A testimony meeting followed in the same spirit. Hearts were melted and blessed. Our people can now say they have seen a manifestation of Pentecostal Power.

This came, we feel, as a seal upon the work of the Church of the Nazarene in spreading Scriptural Holiness throughout Australia. Many had read about such scenes, but none had heretofore seen such an outpouring of Holy Ghost power. (*Australian District, First Assembly Journal*, 1948, pp. 20-21.)

As this first District Assembly adjourned on Sunday night, every person present realized that something wonderful was in the making in Australia. A spirit of optimism prevailed. Faith was at a new peak. The future offered an unprecedented challenge and an unparalleled opportunity.

First Australian Nazarene Visits the United States—As a gesture of good will Rev. Albert Berg was invited to come to the United States and be present at the General Assembly which would convene in June, 1948. According to the final arrangements he was to make his trip to the States in April and spend several weeks holding services in all sections of this country. This would give him a chance to become acquainted with our churches, and the homeland would receive a firsthand account of activities in Australia.

Rev. Albert Berg fulfilled this mission remarkably well. He was admired and appreciated by everyone who contacted him. His effective ministry gave evidence that the church had made a wonderful investment in Australia. His highly successful tour was climaxed by a stirring message delivered at the General Nazarene Young People's Convention in June, 1948. He had won a host of new friends for the Australian cause. All of these could be counted on to pay and pray for this new field.

ADJUSTMENTS AND ADVANCEMENTS (1948-53)

General Superintendent H. V. Miller Visits Australia—About the time Dr. E. E. Zachary had his district program functioning in proper order he received notice from the immigration authorities that he could not receive a permit to reside permanently in Australia. The only permit he would be granted was a six months' tourist visa. That meant that he could remain in Australia only six months and then be

away six months. Such arrangement would create insurmountable barriers.

The whole matter was placed before the general superintendent having jurisdiction, Dr. H. V. Miller, for final solution. He decided to make a trip to Australia and meet with all interested parties. In the light of this development the Second District Assembly of the Australian District was called to meet at Northmead, New South Wales, on December 1, 1948.

Activities of the Second District Assembly—The second assembly was called to order by Dr. H. V. Miller. Once more the "first half hour was spent in seeking God's face and blessing." Two significant steps were taken which vitally affected the subsequent history of the Australian work. One was the ordination of five ministers as elders. This group had met the requirements for induction into this sacred order and they were consecrated for this purpose on Thursday night, December 2, 1948. The class was composed of the following: Albert Berg, A. C. Chesson, A. A. Clarke, H. L. R. Madder, and W. D. Pinch.

The other item was the election of an Australian as district superintendent. All of the Nazarenes at the assembly regretted the circumstances which necessitated the resignation of Dr. E. E. Zachary. They realized, however, under the restrictions imposed upon his residence tenure, that there was no other course. Prayerfully they sought the Lord's will as the time came for electing his successor. Providentially a leader had been prepared to assume this responsibility. According to the guidance of the Holy Spirit and the voice of the people Rev. Albert Berg was chosen to serve as the new district superintendent. He has made a major place for himself in the work and in the hearts of the people, for he has been re-elected, almost every time unanimously, to this office year after year.

The pastoral reports at the second assembly indicated that gains had been made in all phases of the work. One new church had been organized and two new ministers had affiliated with the church.

Financially all of the churches assumed a small general budget and district budget. The matter of self-support was carefully studied.

The developments indicated that the Australian District was promoting a well-rounded program. This new work was incorporating all the characteristics of the parent organization. All signs pointed forward and upward as the direction for this consecrated group of Nazarenes to go.

Significant "Firsts" in Developing the Work—"Showers of Blessing" radio program became so vital in promoting the work that the *first* radio secretary was appointed in 1949. Rev. H. L. R. Madder was selected for this position. He was responsible for handling all mail relative to the program. He also made contacts for new station outlets. His first report given in January, 1950, included the following information:

We have a continual stream of letters from our listeners, which indicates that God is using "Showers of Blessing" in Australia, to bless needy souls as well as break down prejudice against the Church of the Nazarene and its message of holiness. . . . At present we are on six stations in Australia. It is our prayerful objective that we shall blanket Australia with the message of holiness, and "Showers of Blessing" will help greatly to this glorious end." (*Australian District, Third Assembly Journal*, 1950, pp. 26-27.)

About this time the ministers of the district expressed their desire to have special meetings to consider their mutual problems and projects. This type of session was arranged and the *first* District Preachers' Meeting was held on January 2, 1950. This was the beginning of a series of similar meetings. These sessions have been characterized by special spiritual manifestations. The ministers are always better qualified for their tasks after coming together for study and worship.

A district N.Y.P.S. president had been elected in 1948, but the work had not advanced enough to justify a District N.Y.P.S. Convention until 1950. In January, 1950, the *first* district convention was conducted. The inspiration of this convention gave a new impetus to the youth work. Under the able leadership of Rev. S. G. Simmons many important goals have been achieved.

The *first* District N.F.M.S. Convention was held in January, 1950. As early as 1948 a district president had been elected and by 1950 the work had advanced to the stage that a district convention was called. Mrs. Grace Dawson has furnished effective leadership for this department. The Australians have manifested a keen awareness of their responsibility to share the gospel with all peoples at home and abroad.

The *first* revival precipitated by the witnessing of laymen flamed out of Adelaide, in September 15, 1951. The starting point of this mighty sweep of the Holy Spirit came when Mr. Peter Robinson received the baptism of the Holy Ghost. His testimony was: "I know that the Lord has destroyed the 'works of the devil' in my heart. He's drawn the glory sword and sent it clear through the 'old man.' The carnal nature has been hung on Calvary's Blood-stained nails! Bless the Lord. I am crucified with Him." When Mr. Robinson received the blessing he started telephoning his friends to testify to them about his wonderful experience. This caused his friends to become seekers and happy finders of this dynamic relationship with the Lord. In home after home the work of the Holy Spirit was manifested in an amazing fashion. A revival of magnificent proportions was under way. The influence of this spiritual movement touched many people of various denominations. These victories indicated that the Lord was pleased to give His best to those who yielded their all to Him.

The *first* church building constructed in the name of the Church of the Nazarene was completed on December 1, 1951. It was built at Wynnum, which was formerly the Manly church. This advance set the pattern for all the other churches to follow. Since that time many new churches and parsonages have been erected. This securing of permanent property indicated that the Church of the Nazarene was making long-range plans for the evangelization of Australia.

Founding the Nazarene Bible College—The district leaders recognized the absolute necessity of sponsoring a Bible training program at the earliest possible date. The measure of their concern was shown by the fact that in 1951 the Australian Nazarenes raised a fund of \$1,500 for establishing a Bible college, although nothing tangible was in sight. As a climax to these expectations the General N.Y.P.S. Council adopted a project to provide \$25,000 in 1952 for founding a Bible college in Australia.

Following this commitment definite plans were made for a school. The first step was the appointment of Dr. Richard S. Taylor (author of *Right Conception of Sin, Our Pacific Outposts*, and other books and articles) as president. He was eminently qualified for this position. His pastoral experience

and his educational training properly prepared him for his assignment.

In October, 1952, Dr. and Mrs. Taylor and their son Paul sailed for Australia. The older son, David, remained in the States to pursue his educational studies. When the Taylor family arrived in Australia, they were confronted with the task of securing property and setting up the school program.

Several properties were considered but the final selection was made in February, 1953. General Superintendent G. B. Williamson was in Australia at this time to conduct the District Assembly. While there he helped to make final arrangements for completing the property deal. According to the best judgment of all concerned, a beautiful six-acre plot with sufficient buildings to accommodate a school seemed to be the wisest choice for the physical facilities of the prospective school. This site is located in Sydney. After the transaction was completed, everyone expressed the belief that the Lord opened many doors to make such a purchase possible.

Dr. Richard Taylor worked almost day and night to have everything in readiness for the opening of the new school. With the major portion of preparation completed, announcements were made that the school would open on March 10, 1953. In keeping with this schedule, on the day of registration ten students enrolled to equip themselves for Christian service.

Dr. Taylor is assisted in the teaching program of the school by Rev. C. A. Garratt.

The enrollment of the school the second year reached eleven full-time students, then to fifteen the third year.

The Lord's blessings have been poured out upon the school since the opening day. Through this channel the evangelizing of Australia will be accelerated.

At present the school has an enrollment of eighteen. Some of these are from New Zealand. This indicates that the influence of the Bible college will be felt throughout the English-speaking peoples of the Far East.

RECENT DEVELOPMENTS

Fraternal Ties—The church in the homeland has maintained personal contact with the church on the "continent down under." The exchange of fraternal representatives has been a profitable project. Australia has been well represented

to the American constituency from time to time. Those selected to attend the General Assembly of 1952 were Rev. and Mrs. Albert Berg, Rev. and Mrs. Percy Dawson, and Rev. A. C. Chesson. The delegation that came to the General Assembly of 1956 included Rev. Albert Berg, Rev. and Mrs. William D. Pinch, and Mr. James Henry Redfearn.

All of these outstanding representatives have convinced the church in the homeland that a rich dividend is being compounded from the investment made in the Australian program.

America has been represented to the Australians by the efficient evangelistic work of Dr. W. W. Hess, Dr. R. V. DeLong, and Rev. and Mrs. C. S. Jenkins.

The official connection with the home church has been maintained by the personal supervision of the general superintendents having jurisdiction. This schedule has been as follows: Dr. H. V. Miller, until his death in 1949; Dr. G. B. Williamson, 1949-53; Dr. Hardy C. Powers, 1954—.

Statistics—At present there are thirteen churches in Australia. The following chart indicates the name, pastor, and general information about each:

<i>Location</i>	<i>Pastor</i>	<i>Mem-ber-ship</i>	<i>S.S. Attend-ance</i>	<i>N.Y.P.S</i>	<i>N.F.M.S.</i>
Adelaide	E. E. Spratt	53	258	16	22
Sydney Birrong*	P. A. Robinson	27	78	19	17
Brisbane Coorparoo	J. N. White	44	60		24
Eidsvold	E. W. Hill	14	28	5	7
Gawler	E. M. Carless	18	27	9	12
Mackay	R. Box	11	19		17
Melbourne					
McKinnon	M. B. Hancock	26	66	9	24
Sydney Northmead	A. C. Chesson	32	80	16	21
Quilpie	J. E. Straw	11	11		15
Brisbane Stafford	H. L. R. Madder	17	59	19	10
Sydney Thornleigh	R. S. Taylor	43	41	14	28
Tweed Heads South (Formerly Parry's Estate)	W. E. Bromley	14	20		7
Brisbane Wynnum	W. D. Pinch	14	20	7	9
Totals		324	767	114	213

*Two of the churches in Sydney merged to form this church.

WORK AMONG THE ABORIGINES (1945—)

Rev. Douglas Pinch Evangelizes Among the Natives—One segment of the population of Australia is composed of natives

or aborigines, numbering 80,000. These dark-skinned people have been neglected both spiritually and culturally. Occasionally a gallant servant of the Lord would become burdened about these backward people. At great sacrifice he would go among them to declare the gospel. One such warrior was Rev. Douglas Pinch, who affiliated with the Church of the Nazarene in April, 1946. He was assisted by his wife. After they became associated with the Church of the Nazarene they doubled their efforts to evangelize the natives. This meant that from the beginning of our work in Australia something has been done to lift the degraded lives of the neglected native population.

Soon after Dr. Zachary arrived in Australia he took an inventory of the accomplishments made by Rev. Douglas Pinch among the natives. Dr. Zachary found that there were seven preaching places, two native helpers, and about a dozen young people anxious to preach to their own people. The native worker whose name appears most often in these reports is Rev. Langus Phillips.

During April, 1947, Mr. Pinch arranged for a native camp meeting in the vicinity of Fingal Heads, New South Wales. The preachers for the camp were Dr. Zachary, Mr. Berg, and Mr. Pinch. The former gave the following description of the occasion:

It is almost like Africa! Ha! We have tents erected in a reserve near Brother Phillips' home. At night the tents are lighted with kerosene lanterns and about all you see is more blackness with little white spots looking up at you. But they are earnestly wanting the message. . . . This will have a wide influence throughout the whole country of natives. There are groups here from over all of New South Wales and Queensland.

At the time of the first Australian assembly in April, 1948, one of the regular committees appointed was the committee on Australian native work. Its report indicated the vital interest that the district had in this type of work. Among the recommendations adopted were the following:

1. That suitable accommodation be provided for the missionary and his family; for the native pastor and his family.
2. That we endeavour to erect chapels in the areas where the major works are being carried on.
3. That playground equipment and materials be provided, and that the natives be encouraged to participate in the erection and preservation of such equipment.

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7. That the native young people who have considerable musical talent be provided with stringed instruments to allow them to participate in the conducting of the services.
8. Finally, that the missionaries make available to the local church pastors in the form of a regular prayer letter, such up-to-date information concerning the native work as will promote the vital interest and earnest prayers of the people of the Church. (*First Assembly Journal, Australian District, 1948, p. 27.*)

Each assembly during the history of the Australian work has appointed a committee on Australian native work. All of the churches consider that they have a responsibility in helping to promote the native work, so they keep the subject constantly before them. This spirit of sharing with these neglected people is bringing wonderful dividends.

Organizing Churches Among the Natives—By 1948 a church had been organized among the natives at Fingal Heads, New South Wales, with Langus Phillips as the pastor. The church had a membership of seventeen and a Sunday school enrollment of fifty. In 1950 another church was started at Parry's Estate, New South Wales, and Rev. Douglas Pinch was installed as pastor. He continued in this capacity for three years; then he took a regular church on the district.

Another missionary couple volunteered their services for work among the natives. In 1953 this heroic couple, Rev. and Mrs. C. J. Lee, became the successors of Mr. Pinch. At the present Rev. W. E. Bromley is the missionary to the natives.

Special Aid from Outside Sources—Sufficient merit has been associated with our program among the natives that outside agencies have offered special assistance in providing better living conditions for the natives. Both the government and service clubs have made grants to subsidize our efforts to bring more benefits to the natives. For instance, the New South Wales Lands Department deeded a church site to the Church of the Nazarene with the stipulation that a church program would be developed for the people of that area. Also the Rotary Club in Tweed Heads, New South Wales, donated some playground equipment to Mr. Pinch to be used in his recreational activity.

As this phase of the work has continued to develop, the district has under consideration a series of long-range plans. This forward-looking program includes an aboriginal Bible training school and a native children's home. The vision of

the district leaders is to give the full gospel to all the peoples of Australia.

Prospect—The holiness trail in Australia has fanned out in all directions from the original work in Brisbane. These trails extend 610 miles north to Mackay, 1,800 miles across to Adelaide, 70 miles into the coastal area at Fingal among the natives, and 670 miles west to Quilpie. These trails have been freighted with dangers and obstacles, but the dauntless courage of the holiness pioneers of this region under the anointing of the Holy Spirit have made a tremendous impact upon the religious life of Australia.

With the amassed material assets and the numerical strength of both talented ministers and lay leaders, the future can be described as a luminous trail. Lighted by flaming devotion, heroic self-sacrifice, and irrepressible fervor, the contingent geographically known as "down under" may become spiritually known as "up high."

CHAPTER V

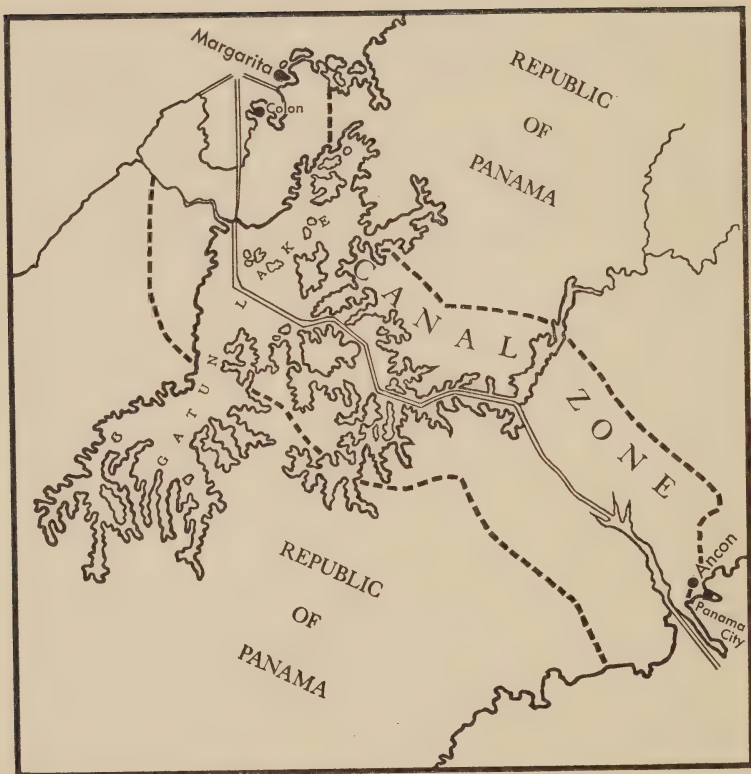
PANNING FOR SPIRITUAL GOLD IN THE PANAMA CANAL ZONE

BACKGROUND TO NAZARENE PENETRATION (1952-53)

Location and Population—Seven hundred miles south of Miami, Florida, is a world-famous plot of soil across which a canal has been chiseled. This significant spot on the earth's surface is known as the Panama Canal Zone. The Canal Zone is only a ten-mile wide strip stretching across the Isthmus of Panama, at the point where it is only forty miles from the Atlantic to the Pacific. Since 1903 this all-important area has belonged to the United States. This section was secured from the Republic of Panama by diplomatic agreements. This strip of land cuts across the center of the republic; however, the Panama government is pleased to make the concession because of the financial returns and military protection afforded by the interests of the United States in this area. Inside the limited area of the Canal Zone, an American is given all of the advantages which belong to a citizen of the United States. But outside the Zone he is considered a foreigner and must make all adjustments which characterize the treatment of an alien.

The population of the United States holding in this section numbers about 53,000. Most of these are civilian employees of the government taking care of the intricate system of installations along the Panama Canal waterway, and also servicemen who are stationed in the Zone for defense purposes. The latter usually serve for a term of two or three years and then are transferred to another part of the world or discharged from the service. The transient problem is acute because of this rapid turnover.

The population figure above does not include the two towns of Panama City (125,000 inhabitants) and Colon (50,000 inhabitants) even though the towns are practically within the ten-mile wide strip. The towns remain a part of the Republic of Panama by special arrangements.



A Serviceman Looks for a Church Home—In the early part of 1952 a serviceman by the name of E. W. Wilson was assigned to the Panama Canal Zone for a two-year term. In the light of this extended service period he was informed that he could take his wife and three children to the Panama area.

E. W. Wilson was a chief radioman in the United States Navy at the Gatun radio station. He always gave his spiritual interests top priority over all other interests. His association with the Church of the Nazarene had started when he was only a youth in Selma, Alabama. His loyalty and enthusiasm for the church of his choice revealed itself in many ways. Everywhere he had been stationed during his military career he would look up a Church of the Nazarene first. If no church existed, then he assumed that he was responsible for getting one started. In carrying out this principle he helped start a new church in Charleston, South Carolina; took an active part in promoting the program of our churches in San Diego, California; Washington, D.C.; and in the Hawaiian Islands.

With this type of church service record in his background, when he arrived in the Panama Canal Zone in 1952 he immediately searched for a church home. When he failed to find any such organization he lost no time in placing the matter before various church officials. In July, 1952, he wrote letters to Dr. G. B. Williamson and Dr. Roy Smee informing them of the need for opening a Nazarene work in that area. His appeals were packed with fervor and urgency. Some of his correspondence contained the following statements:

I found no Church of the Nazarene here, nor any other holiness work. Most of the other Protestant churches have representation here.

A church here could be soon self-supporting. There is a large population of working people as well as several large army and air force bases. We haven't done any advertising yet, but have already found another family of Nazarenes.

Nazarenes who are anxious for a church include my family (E. W. Wilson); Cpl. and Mrs. Donald Baldwin, formerly of Houston, Texas; and Mr. and Mrs. Pope (she is a former Nazarene missionary to Guatemala).

The following experience intensified the interest of Mr. Wilson in having a pastor for the Canal Zone area:

Recently a young man came to me with his life in a complete mess. He wanted to ask my advice about seeing a psychiatrist. I talked to him at length and suggested he come with me to see a minister.

During lunch, Wife and I tried to decide where to take him. It came home to us as never before, that there is no one here who could take a case like that in a crisis and come through with the old-fashioned gospel.

I took him to the back bedroom and he prayed through, but we need our PREACHER.

In the frequent letters which Mr. Wilson wrote to the home missions office, urging action for the cause he represented, he included this reference:

I want to keep you informed of developments even at the risk of being a nuisance.

Establishing Contact with Another Nazarene Group—In Mr. Wilson's search for Nazarenes, he noticed an advertisement in a paper regarding a series of meetings at a Nazarene church. He set out to find it. His quest took him into a crowded street in an old section of Panama City. At the end of the hunt he found a small and old, "but clean and tight," church building which carried the sign "Nazarene Christian Church." Upon stepping inside he found that this was a colored church operating under the leadership of Pastor O'Neal. The latter gave Mr. Wilson a cordial welcome and a wonderful friendship started immediately.

In the course of conversation which followed, Pastor O'Neal declared that his church believed in holiness and would be glad to learn more about the Church of the Nazarene. He also indicated that he had started two other churches in the Panama area and that the entire group would be interested in considering the possibility of becoming a part of the Church of the Nazarene.

Pastor O'Neal had been in Panama City forty years, coming originally from Jamaica. He had been able to open churches in three different sections of Panama City and was convinced that these churches should be associated with some permanent organization for future security.

From the information gathered by Mr. Wilson regarding the Nazarene Christian church a special interest has been taken in this group by representatives of the Church of the Nazarene. Rev. Harold Stanfield, Nazarene missionary in Nicaragua, has made several contacts with Pastor O'Neal. Also when Dr. Samuel Young and Dr. Remiss Rehfeldt were in the Canal Zone in March, 1954, they conducted a service

in one of the Christian Nazarene churches. Dr. Rehfeldt reported the following about the service:

While there is no official connection with the Church of the Nazarene, a service was arranged and we all enjoyed it immensely. . . . What singing and testimonies we heard that night!

Appointment of a Pastor for the Canal Zone—At the regular session of the Department of Home Missions in January, 1953, the Canal Zone project was officially approved as a part of the home missions overseas program of the Church of the Nazarene. A budget of \$3,500 to be taken from home mission funds was set up. Dr. Samuel Young was assigned jurisdiction in this area by the Board of General Superintendents.

The first task confronting Dr. Young was to select the right pastor for this strategic opportunity. After prayerful consideration Dr. Young announced that he was appointing Rev. W. A. Jordan as pastor of the Canal Zone.

At that time Mr. Jordan was pastoring a church in Nashville, Tennessee. Upon accepting this responsibility Mr. Jordan, his wife, and ten-year-old son, Wayne, started making preparations for a new type of living in a new part of the world.

After resigning from the pastorate the Jordans went to Ashland, Kentucky, staying in the home of Mrs. Jordan's parents (Mr. and Mrs. Toney Benton), to await the time of departure for the new field of labor. As a special token of appreciation for the Jordans the members of Ashland First Church, under the leadership of Dr. Lawrence Hicks, raised enough money to buy them a jeep to be used in the work in Panama.

ESTABLISHING THE CHURCH OF THE NAZARENE (1953-54)

The Jordans Go to the Canal Zone—The stay in Ashland, Kentucky, turned out to be much longer than was originally anticipated. When the Jordans applied for a permanent residence visa, several technicalities were encountered at the State Department in Washington, D.C. The government has an easy routine for those entering the Canal Zone on a visitor's visa, but the story is different when one has declared his intention to become a permanent resident. Care is taken to investigate all civilians who desire to live in Panama but are not sent

there by government assignment. Upon inquiry it was discovered that the Jordans could not receive a permanent visa unless they represented an organization that was registered and duly incorporated according to the laws of the Canal Zone. So the dilemma boiled down to this: How could they secure a permanent visa without representing an organization that was recognized and registered with the Canal Zone government? Then, how could they register the Church of the Nazarene without being present in the Canal Zone? One situation canceled out the other.

After months of correspondence, legal red tape, and filling out reams of government forms, the way was cleared for the Jordans to schedule flights for the Canal Zone. They arrived at the International Airport of Panama, on August 22, 1953. They were given a wonderful reception at the airport by the Wilsons, the Baldwins, and Bob Smith. They were taken to the Wilson home to stay until a place to live could be located.

Organizing the First Church—The first task of the Jordans was to find a place to hold services. Through the assistance of some friends, contact was made with the officials of the Margarita School, and arrangements were made for the Nazarenes to hold services in the gymnasium of that institution. This school is located on the Atlantic side of the Isthmus.

The first service was conducted in the Margarita Gym on Sunday, August 30, 1953. Enough prospective members were present to justify the organization of a church on that Sunday. A new record was established in the matter of forming a church in a new field of endeavor. A church with about fifteen members organized the first Sunday that services are held is the amazing pace set by the Canal Zone church.

Hundreds of cards were printed and distributed to advertise the services in the Margarita Gym. The motto printed on the cards was as follows:

*The Old Time Gospel is preached
And sung in the Old Time Way
To meet your need today.*

Early Developments—The Jordans found a place in which they could establish their home in a few weeks. They moved into an apartment in Gamboa, near the center of the Isthmus, about two months after their arrival.

Some of the Nazarenes were driving all the way across the Isthmus, a distance of fifty miles, to be in the Sunday services. Rev. W. A. Jordan solved this problem by starting a Sunday school on the Pacific side, in November, 1953. This new branch Sunday school met in a government gymnasium located at Diablo. In this setting the Sunday school averaged twenty-eight during the month of November.

The Nazarene program was under way with services being conducted on both sides of the Isthmus.

In order to publicize the activities of the church program, Mr. Jordan started issuing a four-page monthly bulletin, called the *Nazarene Messenger*, in December, 1953. This served the purpose of tying the two groups together and afforded a chance to keep the friends of the church informed of the various projects sponsored by the church.

Visitors from the Homeland Take a Special Interest— In March, 1954, Dr. Samuel Young, general superintendent having jurisdiction over Panama Canal Zone, and Dr. Remiss Rehfeldt were making a tour of our Spanish-speaking foreign mission fields. Their schedule included a five-day visit to the Canal Zone. They landed on March 19 and continued their journey to South America on March 23. Many exciting activities were packed into this brief stay. Their impression of the work was summarized as follows:

Possibilities in Panama are unlimited. The people are responsive to the gospel of holiness. When the Canal Zone churches are established to the point where they are able to "mother" a work in the Republic, there will be open doors on every hand. (Remiss Rehfeldt, the *Other Sheep*, June, 1954.)

In July, 1954, another distinguished visitor to the Canal Zone was Mr. G. Linwood Speier, a businessman from California. As a part of his vacation trip he spent a few days with Rev. W. A. Jordan and the Nazarenes of the area. He was deeply impressed with the way everything was progressing. He sent a letter to Dr. Smee expressing his impressions as follows:

I have never seen a group of people of such high quality, spiritual, intelligent, young people anywhere. I was very much impressed by the efficiency and organization in all the services.

Before leaving this area Mr. Speier became greatly concerned about the matter of securing a permanent building as a church home for this thriving work. He was attracted to

an edifice which Mr. Jordan had located at Ancon (Pacific side). This building, which had been used as a flower shop, was 25 feet by 60 feet, with a nice three-room apartment upstairs. There was a large parking lot on one side and a huge yard on the other. It was situated just one block from a bus transfer station that serves all the Pacific side, one block from the post office, and three blocks from the main center of Panama City.

The building had been originally priced to Mr. Jordan at \$30,000 with a sizable down payment. The whole proposition appeared entirely out of the reach of a small congregation, operating on a \$3,500 annual budget from the home missions office.

When Mr. Speier studied the matter, he felt led of the Lord to do something tangible. He found that the lowest down payment which the owner would take was \$10,000. The generosity of this dedicated businessman went into action immediately. He wrote a letter to the Home Missions Department stating that he would make a personal gift of \$2,000 if the Home Missions Department would allot \$8,000 for the remainder of the down payment. The home missions office was quick to seize the chance of receiving such a gift.

When the deal was finally concluded, all connected with it were convinced that the Lord had worked a miracle in the whole arrangement. The final price agreed upon was \$25,000, a down payment of \$10,000 (of which Mr. Speier furnished \$2,000 and the Department of Home Missions \$8,000), with no interest charged on the remaining \$15,000. The contract with the above terms was signed September 16, 1954.

After the completion of the remodeling program, the building was ready for occupancy on December 19, 1954. The Jordans had a three-room home upstairs; the church had a home on the ground floor; and the Church of the Nazarene was in a position to make a vital impact upon the Canal Zone.

The Jordans Make Plans to Return to the States—During the latter part of 1954 the health pattern of Mrs. Jordan indicated that low altitude, combined with the hot and humid climate of the Canal Zone, caused serious physical complications. The doctors in that area promised no word of encouragement for improvement nor did their treatment bring any relief. In December, 1954, she returned to the States to see if

some type of medical treatment would not bring a change for the better. While in the States she was informed that she could not expect any health improvement as long as she remained in the Canal Zone.

In the light of this report the Jordans made plans to return to the homeland. They maintained their high level of faith and optimism in spite of these unpleasant circumstances. A letter from Brother Jordan reflects a wonderful Christian attitude in the face of fiery trials which came when the furnaces of life were heated many times hotter than in the regular routine. His undiscourageable optimism was expressed as follows:

Our time in the Zone has been wonderful in most every way. Of course we have not understood all the reasons why the wife had to be sick, but we are happy that all our trust is in the Lord. We feel He has planned the best for our lives.

The farewell service for the Jordans was conducted in March, 1955. After nineteen months of activity-packed service the Jordans had many wonderful victories and valuable achievements to show for their efforts in this area. The Nazarenes who had been harvested realized more than ever that one of God's choicest servants had been among them and had provided efficient leadership during the beginning days of our work in Panama.

RECENT DEVELOPMENTS (1955—)

Rev. and Mrs. Elmer O. Nelson Replace the Jordans— The pattern of fruitful labor set by Rev. W. A. Jordan placed the requirements for a successor on a high level. Through the Lord's guidance in this matter, the right person was eventually selected for this important task. The minister chosen was Rev. Elmer O. Nelson. At the time of his appointment he was pastoring in Denhoff, North Dakota. After receiving a "green light" from the Lord, the Nelson family, composed of Mr. and Mrs. Nelson, Daniel (age six), and Deborah (age three), made preparation to move to a new field of labor. This group arrived in the Canal Zone on Thursday morning, May 26, 1955.

They were welcomed by a group of faithful and excited Nazarenes. After reception ceremonies were concluded, the Nelsons settled down to the herculean task of promoting a

program of holiness evangelism throughout this harvest field which was so ripe for an ingathering.

Pastor Conducts a Revival—Mr. Nelson made his adjustments to his new situation in a remarkable way. He became burdened for a revival, and the Lord made it clear that he should be his own evangelist. This revival was conducted September 4-11, 1955. Many new people entered into an experiential relationship with the Lord. The thrilling results of this campaign caused Mr. Nelson to realize afresh the tremendous potential of the work in this area.

Set New Sunday School Mark—In the field of Sunday school promotion the energetic pastor set a goal of an average attendance for December, 1955, of 100. When the final record was computed it was found that the anticipated goal had been exceeded by 7. Once it became evident that the 100 mark was within the realm of possibility, the Canal Zone church has seldom dropped below that mark.

Services in Spanish—The next step forward was taken when arrangements were made for conducting services in Spanish on Sunday afternoons. As early as July, 1954, the Spanish program of "Showers of Blessing" had been broadcast in this area. Using the publicity associated with this program, Mr. Nelson announced that the Church of the Nazarene in Ancon would start holding services in Spanish on the first Sunday of January, 1956. In connection with these services Mr. Nelson had to secure the aid of dedicated laymen who had been in Panama long enough to master Spanish. Among those rendering valuable assistance in this relationship was Lieutenant Colonel Bennett of the United States Army. He had been in Panama off and on since 1934 and was fluent in the use of Spanish. His love of the Lord and the Nazarene church prompted him to offer his services free in behalf of this project.

Many of the nationals of the Republic of Panama were attracted to these services. There was one disappointing feature related to this work. When Mr. Nelson wanted to follow up the contacts made through the Spanish services, he found that most of those who attended lived outside the Canal Zone in the republic. This posed a special problem. He was informed that he could not do any type of religious activity in the republic unless his church was registered and recog-

nized by the government. With this limitation confronting him he decided to discontinue the Spanish services until official recognition of the church was established. Then a Spanish Sunday school class was offered during the English classes by Colonel Bennett. Proceedings for registering the church in Panama were started in November, 1956. A new start is being made to attract Spanish-speaking people to the way of holiness since legal registration for the Church of the Nazarene in the Republic of Panama was obtained in February, 1957.

Rev. Norman Oke Conducts Revival—The 1956 program was launched with a successful revival under the leadership of Rev. Norman Oke. Revival time from February 15 to 26, 1956, brought many valuable benefits to the Canal Zone church. A class of nine members, five by profession of faith, joined the church as a direct result of the campaign.

On the closing night Lieutenant General William K. Harrison, a three-star general, who at that time was commander of all military forces in the Caribbean area, was in the service. It so happened that Dr. and Mrs. Howard Hamlin, Nazarene layman and his wife, from Chicago, Illinois, were guests of the general. Dr. Hamlin followed his custom of going to a Nazarene church when one is available, and General Harrison expressed his desire to go along also. As a genuine Christian, General Harrison was deeply impressed with the service and he remarked that he wished more of his men belonged to the Church of the Nazarene.

Making a New Start on the Atlantic Side—After moving into the new building at Ancon (Pacific Side) in 1954, the Sunday school and regular services on the Atlantic side were discontinued. However in February, 1956, Mr. Nelson received word that on the Atlantic side there was a needy family with a Nazarene background that desired a pastoral call. In following up this lead Mr. Nelson found a Christian "mother who begged us with tears to come over and hold services. And another couple in the military service wanted a church started on that side."

These appeals triggered Mr. Nelson into action. He immediately started searching for a place to hold midweek services. As a last resort he went to the Fort Gulick post chaplain to see if his chapel might be secured on Thursday

nights for a service. The chaplain was so impressed with the appeal that he went all out in his promises. He informed Mr. Nelson that he could use the chapel with all of its facilities at no cost and that he could do visitation work on the post any time. During the interview the chaplain remarked that he was not meeting the needs of the more spiritually minded people and he felt these services would help meet this situation.

On the first Thursday in March, 1956, the first midweek service was conducted at Fort Gulick. The Nazarenes from Ancon rallied behind the project with great enthusiasm. A total of eighteen made the winding, traffic-laden, fifty-mile trip across the Isthmus to be in the service. The blessings of the Lord on this first service indicated His approval on the program.

Many unusual developments have characterized this Atlantic side project. For instance, a Nazarene laywoman, sixty-eight years of age, from Yakima, Washington, was living with her daughter in the Canal Zone. The former became burdened about the work and set aside two days a week for many weeks to do visitation evangelism. During this period she visited over 600 American families and found about 40 excellent prospects for the church.

Another step forward for the Atlantic side work was taken in June, 1956. On the first Sunday of that month, Sunday school and regular preaching services were started once more in the Margarita School Gymnasium (the place where the original services in the Canal Zone were conducted). Rev. and Mrs. Elmer O. Nelson took charge of the first few services in this setting. The results were so gratifying that the Nelsons have gone far out of their way to keep this work progressing. The first convert in the reopening of services on the Atlantic side returned to the United States to prepare for the ministry. Fortunately they have received valuable assistance from some of the young servicemen in the Ancon church who have answered a call to preach. By using these new Christian recruits this phase of the work is making steady growth. A Nazarene serviceman from Ohio, SP/3 Marvin Donaldson, pastored this work until Dr. Young located a man to take over this work in 1957.

Another step forward was taken when arrangements were made to start "Showers of Blessing" broadcasts on the Atlantic

side. The contract for this program was completed on August 16, 1956. Through this medium many new contacts have been made for the courageous efforts of the Nazarenes at the Fort Gulick post chapel and the Margarita Gym.

For several months conclusive evidence of the growth on the Atlantic side indicated that another full-time pastor was needed. Each letter from Mr. Nelson contained a reference something like this: "I am anxious to see another pastor come soon to take care of the Atlantic side. Until that time we will double our efforts and pray for God's will to be done."

These references brought quick returns. At the General Board meeting of January, 1957, the Canal Zone budget was increased enough to take care of a full-time pastor for the Atlantic side. The person selected for this assignment was Rev. Ralph L. Hysong. The Hysongs arrived in the Canal Zone in May, 1957. Dr. Smee investigated possible land sites for a new church while conducting a revival in the Canal Zone in March, 1957.

Working Out New Projects—Several new features have been incorporated into the church program at Ancon in recent months. In April, 1956, a program of systematic visitation was launched. The co-operation of the church group and the response of those contacted have been most profitable and gratifying.

In June, 1956, a full-scale vacation Bible school was conducted. The average attendance was forty-four. Of these, twenty-four came to the altar to receive spiritual help. This brought the church into contact with many new families.

The local congregation built and paid for three much-needed Sunday school rooms in 1956.

Brother Nelson has been entering every open door of opportunity to promote the interests of the Kingdom. His co-operative attitude has brought many chances for rendering service outside the Nazarene circle. For instance, in the six-week period during September and October, 1956, he presented special messages on the following occasions: "A British Methodist Church convention; an annual assembly for the Church of God (Anderson, Indiana); an anniversary service of the Salvation Army; a chapel service in a Methodist school with 802 students." These appearances helped to pub-

licize the Church of the Nazarene and gave it additional acceptance in that area.

New Recruits for Christian Service—One of the amazing features of the Ancon church has been a spiritual atmosphere which has been conducive to special calls for Christian service. The spiritual fervor generated by an intensive evangelistic program has drawn many close enough to the Lord that they received divine guidance in their lives. For instance, YN/2 Perry Van Hooser, a career navy man, was converted and sanctified in 1954. For two years he served as an efficient Sunday school superintendent of the Ancon church. He has answered a call to preach. He plans to resign his naval career and enter one of our colleges to prepare for the ministry.

Already three other young men from this church are in the States attending Christian colleges. One of them, Maurice Ferguson, a native of Panama, has announced his intention to return as a preacher to declare the Word of the Lord to his own people.

These are signs of the signal blessings of the Lord on our efforts in the Canal Zone.

Summary and Conclusion—The annual report of the Ancon church for 1956 showed the following statistics: number of church members, 33, a net gain of 15; average attendance at Sunday school, 75; members of the N.Y.P.S., 26; members of the N.F.M.S., 19; value of church property, \$25,000; indebtedness, \$12,875. Due to the transiency of people in the Canal Zone, only one charter member, Mrs. Metheny, resides here in three and a half years since the church was organized.

Plans for the immediate future call for the construction of a steeple in the front of the Ancon building. This would give the edifice a distinctively church appearance. The entrance hall would be constructed so that at the second story level two new rooms could be added to the pastor's present three-room parsonage. (This added space is a necessity since the Nelsons now have four children.) The steeple will be placed atop the second-story structure. In March, 1957, Dr. Roy F. Smee conducted a successful revival for the Ancon Church of the Nazarene. On the last Sunday he raised \$1,100 in pledges for building improvement.

As the Panama Canal joins the Atlantic and Pacific oceans from east to west, so the Church of the Nazarene in the Canal

Zone is building a channel from earth to heaven. This invisible structure is bringing the ocean of man's every need into contact with the ocean of God's everything. Where these two meet, astonishing things happen. That open spiritual channel will cause many important victories to be recorded on the luminous pages of the history of the Church of the Nazarene in the Canal Zone.



CHAPTER VI.

PUTTING HOLINESS ZEAL INTO NEW ZEALAND

BACKGROUND OF NAZARENE PENETRATION (1951-52)

Location and Population—The day begins in New Zealand with the sun first shining on Mount Hikurangi, and as it does it begins for the Church of the Nazarene around the world, for this is the first country west of the international date line in which we have work.

New Zealand, a self-governing member of the British Commonwealth of Nations, is composed of a number of islands. There are two larger islands in the group and they are called the North and South Islands. Together the islands have a total area of 103,416 square miles (about the size of the state of Arizona) and are inhabited by over 2,000,000 people. Approximately 140,000 of the total population are Maoris (natives). The remainder of the population are primarily Europeans. English is the official language.

This island kingdom is located 1,200 miles from Australia. The principal cities are Auckland (381,000), Wellington (138,000), Christchurch (193,000), Dunedin (99,000), Hutt (86,000), and Hamilton (40,000). There are fifteen cities of more than 20,000, and thirty of more than 10,000 population.

In the area of religion, the Church of the Nazarene was preceded in New Zealand by the Church of England (Episcopal), Presbyterian, Methodist, Baptist, Brethren, Salvation Army, Seventh-Day Adventist, Jehovah's Witnesses, Mormon groups, and some others.

Although late entering, the Church of the Nazarene has made an unusual impact from the moment of its introduction in this part of the world.

Contact Made by Dr. G. B. Williamson—During the closing days of 1950, Dr. and Mrs. G. B. Williamson, who were on a world tour of our mission fields, made a three-day trip to New Zealand. The exciting experiences which they encountered in this unusual South Pacific outpost were reported to the *Herald of Holiness*. This dramatic account was pub-

lished in January 1, 1951. The closing paragraph read as follows:

Here is an open door of opportunity for preaching holiness and promoting revivals. My prayer is that God will call some young man of daring faith and deathless passion to plant the Church of the Nazarene in this dominion. He might not get much support from the General Budget. He would face some hardships and discouragements; but the God of St. Paul, John Wesley, P. F. Bresee, and Seymour Spencer would not fail him. (*Herald of Holiness*, January 1, 1951, p. 4.)

At the moment this challenge was publicized the Lord was working out the personnel problem for the project. For some time Rev. and Mrs. R. E. Griffith had been impressed to make plans for an evangelistic tour that would include New Zealand in the itinerary. Although no revivals for this extensive evangelistic program had been officially scheduled and there was no promise of assistance from any church organization, the Griffiths were planning to step out by faith and engage in foreign service. Upon reading the "call" presented by Dr. Williamson, Mr. Griffith sent a letter to Nazarene Headquarters stating the following:

For some time we have felt the pull toward New Zealand long before Dr. Williamson's appeal in the late *Herald* "for a young man of vision and sacrifice, to pioneer this land of opportunity."

It is our purpose to make an evangelistic tour throughout New Zealand.

We have enough money approximately in our car to book passage.

The R. E. Griffiths Go to New Zealand—Rev. and Mrs. R. E. Griffith and Connie, their six-year-old daughter, sailed on May 3, 1951, aboard the "Aorangi."

The Griffiths lost no time in putting their evangelistic fervor into action. While en route they gained permission to hold children's services each afternoon on the deck of the vessel. These Christian workers won the confidence of the children and then turned their interest to the Lord. So effective were these contacts that in the last service ten children accepted Christ as their Saviour. This was a token of the harvest that awaited the evangelistic party once they started laboring in New Zealand.

These holiness pioneers arrived in Auckland, New Zealand, without an official reception or promise of financial support. The venture of faith produced unusual results. The Griffiths soon discovered that they had all of the promises of the Lord back of them and that was enough for every need.

After contacting several church leaders in the various denominations already established in New Zealand, Mr. Griffith was able to convince them that he had a message and that the Lord had directed him to undertake this evangelistic mission. On the second Sunday after arriving, Mr. Griffith had an invitation to preach in three special services. From that moment doors of opportunity opened until it was impossible to schedule all of the invitations for revivals.

Before the close of 1951 the Griffiths had conducted twenty-six revivals among six different groups. They had worked with the Methodists, Baptists, Congregationals, Salvation Army, Brethren, Young Men's Christian Association, and Youth for Christ. One campaign was held in the Salvation Army citadel, which seated an audience of 600; another was held in the "Town Hall" of Auckland, and this auditorium seats 2,000.

An inventory of the first year's work revealed amazing results. The ingathering of souls had been remarkable. More than 1,000 adults and children had been forward to pray about their spiritual needs. Some outstanding cases were included in this number. For instance, the wife of a church official in another denomination received the experience of sanctification and "her witness for holiness has made a tremendous stir in the community." In another instance a lady was won to Christ who was a professional singer. This dramatic development was described by Mr. Griffith as follows:

When she laid aside her fur coat and walked to the altar, hand in hand with her pugilist husband, a gasp was heard over the audience. These and many others surely convince us that the day of revival is not over.

Also, more than \$1,500 worth of holiness literature had been distributed during this period.

At the end of this first year Mr. Griffith was deeply concerned about the appropriate methods of conserving the results of his labors. This growing problem can be detected in the earnest pleas which he sent to Nazarene headquarters. Each communication had a reference which expressed his consuming desire relative to this matter. One letter closed with these words: "In New Zealand's unparalleled challenge, we ask, 'Is there anything we can do to channel any of the fruit of our recent revival effort into our church?'" Another

appeal was presented as follows: "But the thing that breaks our heart is, when they come to us and ask about a church home, we can only tell them to try to find some place where their souls can be fed."

Griffiths Appointed to Represent the Church of the Nazarene—The weight of the proposition gained such proportion that one day Mr. Griffith announced to his wife that he was going to fly to the United States, attend the 1952 General Assembly in Kansas City, and present the cause of New Zealand. This decision had far-reaching results. His personal presentation of the New Zealand project was so persuasive that he received a wholehearted endorsement from the General Board. This implied that he was now commissioned by the Church of the Nazarene to operate in the name of the church and proceed with establishing our work in that part of the world.

BEGINNINGS OF THE NAZARENE WORK (1952-53)

Purchase of Suitable Property—The first task confronting the representative of the Church of the Nazarene in this newly opened field was that of securing living quarters and a place to hold services. The property problem was acute in Auckland. After days of searching Mr. Griffith located a five-room brick home for sale at 675 Dominion Road. This particular boulevard is one of the main arteries of the city. Next to the home was a large vacant corner lot which would be an ideal location for a church building. The prospective pastor of the church wanted to make the right choice, so he decided that he would make a test relative to the real estate deal. Since the house and the neighboring lot belonged to different owners, Mr. Griffith decided that he would try to purchase both locations. If this could be worked out, then he would consider that he had found the right spot. If either owner refused to sell, then he would know that something better could be found. As the situation worked out, both offers were accepted by the respective owners within minutes of each other. This was interpreted as an earnest of the way the Lord was going to work out many other major moves in the days ahead.

First Evangelistic Effort—The Griffiths were delayed in receiving occupancy of the house, part of which was to be used

as a meeting place, but their desire to proclaim the message of full salvation in the name of the Church of the Nazarene could not be restrained. They rented an abandoned church building and started holding services in this unpromising spot. Among those who attended the first service in the dilapidated church building were two families and one elderly man who eventually became charter members of the first Church of the Nazarene founded in New Zealand.

Preparing a "Home Chapel"—As soon as the Griffiths moved into the recently purchased home, they worked out plans to fix up a place in which to worship. This could be done by an extensive remodeling job. The largest room of the house was in the basement and adjacent to the garage. By combining these two into a single room, a place of worship approximately 14' x 30' would be available. This would be large enough to accommodate sixty people.

Moving to the "Home Chapel"—Mr. Griffith worked on this rebuilding job day after day. These efforts resulted in the completion of the project by January 1, 1953. At that time the "home chapel" was ready to be used as the regular meeting place of those who were interested in forming a Church of the Nazarene in New Zealand.

During this remodeling period the church lot was leveled enough to put up a tent and hold a revival. This was followed by tent campaigns in various parts of the city. On one occasion the tent was wrecked by vandals who turned the tent sanctuary into a shambles. This discouraging turn of events did not deter Brother Griffith's evangelistic program. He kept his sign out, "Service Tonight," and was able to keep going without missing a service.

These campaigns laid the foundation for the assembling of a fine group of people at the opening of the above-mentioned "home chapel."

Enlarging the Activities of the Church—The program of this group of worshipers expanded once the permanent place to worship was in operation. For instance, starting in February, 1953, special study classes were conducted each Monday night to train those who were interested in preparing for Christian service. Already three persons had indicated an interest in studying for the ministry. Others wanted to improve their efficiency as Christian leaders. The first book

which this group studied together was *Holiness and Power*. Some type of training class has been functioning almost constantly.

The next major stride forward occurred in March, 1953. At that time Dr. G. B. Williamson, general superintendent of the Church of the Nazarene, visited the island and conducted a four-day preaching mission. His vision for this new work inspired the little congregation to lift its sight and make plans for large things in the future. He predicted a great harvest in the making, and challenged the people to construct a modest but commodious building on the vacant lot next to the parsonage. He thought in terms of an auditorium that would seat 300 to 350 with a full basement for Sunday school rooms. While Dr. Williamson could not remain to see any of these plans put into operation, his influence was to be keenly felt in the future activities of the church.

Preparation for a Permanent Church Building—Before the end of March, the little group took these suggestions and made preparations for a major building program. Once the lot next to the parsonage was cleared of weeds and a huge pile of rubbish, an unpleasant discovery was made. Beneath these innocent-looking waste materials was a gigantic stratum of volcanic rock. When the "donated labor" crew tried to clear this particular obstacle, many problems developed. The letters from Brother Griffith abounded in references to the almost insurmountable task of removing the rock. Some excerpts from his correspondence relating to this problem were as follows:

The excavating on the lot is going forward in earnest. It is hard going. Mostly rock and some boulders too big to handle. Clearing lots of little mountains of rock is a back-breaking job.

Finally in desperation the manual laborers had to give way to the assistance of a professional company of workers equipped with expensive machinery for blasting. The workmen eventually had enough of the rock removed to begin the erection of the new building. It took nine months to excavate the building site. The foundation was started in November, 1953.

Another way of making the influence of the Church of the Nazarene felt was through a series of open-air meetings on the post office corner. The first service of this type was

conducted in March, 1953. Each Friday evening was set aside on the church calendar for this type of activity.

Organization of the First Church—A memorable day in the development of our work in New Zealand was Sunday, May 25, 1953. That was the occasion when the group of worshipers under the leadership of Rev. R. E. Griffith was organized into the first Church of the Nazarene. A total of eighteen persons representing eight families took the vows of church membership that day. Two other members were added before the month was over. This faithful band of loyal warriors represents the beginnings of a new holiness substation established at one of the outposts of civilization.

ESTABLISHING THE WORK (1953-55)

Starting a Branch Sunday School—The outreach program of the newly formed Church of the Nazarene included several important features. In July a branch Sunday school was started in Pensioner's Hall. This was located about four miles from the original church. On the opening Sunday eighteen persons were present. In August, Brother Griffith was able to secure a bus, which he called the mobile chapel. This new means of transportation was designed to bring people into church and Sunday school and to take the gospel to those who lived in the "back blocks" (areas removed from any type of transportation).

Radio Ministry—Another phase of the outreach program was related to the radio ministry. Mr. Griffith had been invited to present devotional broadcasts on the only independent station. All other stations are government-controlled. This was only an opening wedge. In October, 1953, Mrs. Griffith was given an opportunity to present a special type of program. According to the format of the program Mrs. Griffith is presented as the "Lady Traveller." The young daughter of the Griffiths, Connie, is known as the "Little Traveller." The program has several features. Part of it is devoted to travelogues interwoven with spiritual truths and gospel songs and poems.

The public response to the first program reached surprising proportions. Mrs. Griffith was invited to give another program in November. Each person who writes to her is

placed on a mailing list and receives a form letter or personal note.

Within a few months the mailing list had reached 500 and now exceeds 2,000. By October, 1954, the program was changed from a monthly to a weekly broadcast. The contacts made through this medium have been invaluable. Mrs. Griffith has received invitations to speak in many public gatherings. On each of these occasions she finds some spot where she informs her listeners that she is from the Church of the Nazarene.

Bible Teaching in the Public Schools—Another vital contact which prompted the interests of the Bible and the church was the teaching program of Mrs. Griffith in the public schools. During the school year of 1953 she taught classes in the Bible in three different public schools. This week-by-week teaching schedule gave her many opportunities to witness for the Lord and afforded opportunities to enter the homes of her pupils.

This first full year of operation, beginning with the opening of the "home chapel" on January 1, and unfolding in the numerous ways mentioned above, had many amazing features related to it. All of these developments indicated that wonderful things were in the making for the church in New Zealand.

Progress on the New Building—The major point of emphasis for the church program in 1954 was the building program. Many problems hindered the progress of this project. Building costs soared to the almost prohibitive level. Materials were scarce and difficult to secure. Skilled labor was expensive. In spite of these handicaps the Griffiths refused to let up in their efforts to see the work progress. Mr. Griffith indicated that he had been promoted from "rock buster" to "hod carrier." His workday started at 5:45 a.m., at which time he prepared some mortar to have in readiness when the "brickies" (brick-masons) arrived. His quitting time was determined by how much time it took to clean up after all the other workmen were through. This rugged schedule did not weaken his optimism. He states: "I am very tired but it is good to be tired when you can see something really accomplished for the effort."

1 151

New Evangelistic Activities—Two new types of evangelistic endeavors were added to the ever-growing list of methods used to reach the people. One was in the form of a downtown Holiness Mission. A large hall was rented in the business section of town and for four days the doctrine of full salvation by two works of grace was proclaimed to large audiences. This was done October 11-14, 1954. Another type of evangelistic effort was to sponsor "beach missions." These open-air services along the beach were conducted on holidays and Sunday afternoons. The gospel party made use of a marimba, an accordion, flannelgraphs, and personal testimonies to gain the attention of the crowds. Often as many as 175 people attended these services and thousands of tracts have been distributed.

The 10 Per Cent Plan Adopted—As a sign of loyalty to the total program of the Church of the Nazarene, the Auckland and Hamilton churches have voted to give 10 per cent of their income for world evangelization. The former took this step in August, 1954. The financial progress of the churches indicates that the Lord has signally honored this gesture of thoughtfulness of others.

RECENT DEVELOPMENTS (1955—)

Boys' and Girls' Camp Conducted—Many new features were incorporated in the over-all program of the church during 1955. In January the first boys' and girls' camp was conducted. Nineteen campers were enrolled. Mrs. Griffith reported that the camp was operated under the most "primitive conditions." The tents of the campers were pitched in a rough cow pasture where it was impossible to find a smooth place to lie. The stove was a trench covered with sheet iron, with a stovepipe at one end. The results of the camp program were much more satisfying than the conditions under which it was operated. Mrs. Griffith's report is as follows: "Thank God, all but one testified at the last campfire, and that one was saved on the ditch bank as we sat there and prayed while the truck was loading."

Alabaster Giving Adopted—Another sign of loyalty to the total program of the church is the fact that the Auckland group expressed a desire to have an Alabaster box service.

The first meeting of this type was held in February, 1955. The offering for this phase of the work amounted to \$47.00.

Branch Sunday School Started—In the early part of 1955 a branch Sunday school was started at New Lynn, a suburb of Auckland. This proved to be such an opportune venture that permanent property to house the project was purchased in August, 1956. This has all of the signs of becoming another regularly organized church in the near future.

Moving into the New Building—After twenty-nine months of laborious work the famous corner lot next to the parsonage was converted from a useless and frowning mountain of rock into the beautiful spot on which an attractive house of the Lord gracefully stood. One section of the building has seventeen classrooms. The momentous day of official opening was October 1, 1955. Many had wondered why the church had been built so large, since the congregation had always been housed in the "home chapel." These queries were suddenly stopped on the opening day when 350 people gathered for the initial service in the new auditorium. The number of visitors attending each service has been most gratifying. The acceptance of the church by the city of Auckland has justified the vision of those who dared to build for a long-range program.

Before the first month in the new building had expired, Dr. Richard Taylor, president of our Bible college in Australia, made the 1,200-mile trip to New Zealand to conduct a revival. The results of this campaign were most gratifying. A report of this campaign included the following statement: "The new altar, beautiful in its design, which reaches clear across the front of the auditorium, was hallowed with the tears of penitent hearts."

An inventory of the numerical and financial status of the church at the time of occupying the new edifice was as follows: number of church members, 34; average weekly attendance in Sunday school, 47; value of church property, \$50,000; value of parsonage, \$12,000; total indebtedness, \$5,500. With all of these assets the church is in a position to launch forward into a program of aggressive evangelism which will make an impact on the vast population of the city of Auckland.

Starting a Second Church—Within a matter of days after occupying the commodious new building, Mr. Griffith started

looking for another place to open up for an additional church. In October, 1955, he purchased a house in Hamilton, a city eighty miles south of Auckland, as step number one in opening the new work. During the month of November special meetings were held to give the people of this community a chance to become acquainted with our church and doctrine. This resulted in the formation of a nucleus of interested people. A Georgia GI, Jarvis Davis, who married a New Zealander, was placed in charge. In the early part of 1956 this group had advanced to the point that a request for organization was presented to Brother Griffith. Accordingly, he proceeded to organize the second church of the Nazarene at Hamilton.

Return to the States—Rev. R. E. Griffith and his family were persuaded to take off long enough to attend the Fourteenth General Assembly of the Church of the Nazarene, at Kansas City, Missouri, in June, 1956.

Future Plans—When the Griffiths returned to New Zealand in August, 1956, the attention of Mr. Griffith was turned to the project of locating suitable places for opening new work. The location that held forth the greatest challenge was Dargaville, 125 miles north of Auckland. The Griffiths held one campaign in October and another in February, making possible the organization of a third Church of the Nazarene. This step was taken on February 17, 1957, and Philip Burton was installed as pastor.

A fitting conclusion of our work in New Zealand has been presented by Dr. Richard Taylor in the following manner:

The Griffiths have proved to be God's choice for this new Nazarene missionary field, and the friendly, intelligent New Zealanders are making hardy Nazarenes. The foundation God has laid is as solid as the volcanic rock on which the church stands. Vision foresees in this growing nation of the Southern Hemisphere a hundred Nazarene churches fanning out in future years from this strong center, to hallow this land already so blessed with natural beauty and charm with the bright glory of inward holiness." (Richard Taylor, *Our Pacific Outposts*, p. 133.)



CHAPTER VII

A NAZARENE ROPE TO THE EUROPEANS OF SOUTH AFRICA

BACKGROUND TO NAZARENE PENETRATION (1948-49)

Location and Population—In modern times Africa has attracted hundreds of thousands of white people to its wealth-laden natural resources. These adventuresome settlers have been challenged by the opportunities offered by the rich soil and the mineral deposits of this vast but undeveloped continent. A large percentage of this group originated in Europe and found it convenient to choose South Africa as the best location for making permanent settlements. This particular area of Africa has become known politically as the Union of South Africa.

As a geographical unit the Union of South Africa is composed of four provinces: the Cape of Good Hope, Orange Free State, Transvaal, and Natal. This entire area is about the size of Oklahoma, Texas, and New Mexico. Living within the boundary of this region is a population of twelve and a half million people. Of these about two and a half million are whites, who call themselves Europeans.

The white population in turn is divided into two classifications. The largest class (about 60 per cent) is known in South Africa as Afrikaners (Af-ri-kahn'-ers). This class is from Dutch, or German, or French Huguenot stock. The government is controlled by this group. The language used among the members of this class is Afrikaans, which is a simplified form of Dutch. The rest of the whites (40 per cent) are of English antecedents and language. This racial and language division among the Europeans poses a difficult problem in the area of communication. All activities must be conducted on a bilingual basis, requiring translations in both the Afrikaans medium and the English medium.

Concern for the White Population—For fifty years missionaries from the Church of the Nazarene have labored among the natives of South Africa, but not until recent years was

anything done about the evangelization of the European population by our church. As leaders of the Church of the Nazarene would visit Africa to give supervision to the native program, there developed a growing awareness that something ought to be done about proclaiming the experience of holiness to the teeming multitudes of white people in this area. An official statement along this line was made by Dr. Hardy C. Powers in his report on foreign visitation to the General Board in January, 1948. He had just returned from an extensive tour of our work in Africa. After citing the progress of this program, he concluded his account with the following reference to the European phase:

I could talk for an hour about the proposed work among the Europeans in South Africa. In my humble judgment it is one of the most challenging opportunities ever presented to the Church of the Nazarene. I believe herein lies the solution to the evangelization of the entire continent of Africa. For many years there has been a group of holiness people who have been evangelizing throughout that entire country. God has honored them with remarkable revivals. They are committed to a policy that forbids denominational organization, but they are facing among many of their people the same problem we faced in this country a few years ago. I refer to the problem of conserving the fruits of their ministry in churches indifferent or openly antagonistic to the gospel of holiness. I was unable to discover any organized holiness work worthy of notice. I spoke for a number of European groups and found the people hungry for our message. One group petitioned me to receive them immediately into the Church of the Nazarene. These were people of the highest type. It is my firm conviction that the time has arrived to enter this open door. I believe the country is ready for the church and her message and that we can, under the blessing of God, see one of the greatest times of spiritual harvest in the history of the church. This work will require strong leadership but I do not think it will be a long-time financial liability. I see no reason why it should not become self-supporting in a comparatively short time. (*General Board Minutes*—January 9-12, 1948, pp. 57-58.)

Appointment of a Superintendent for White Work—After the report of Dr. Powers, the General Board made an appropriation of \$9,000 for the European work in South Africa, and authorized Dr. Powers to make plans for opening this program. The number one problem was to secure the right person for this important project. After due consideration of all the qualities which the person handling this task must possess, Dr. Powers chose Rev. Charles Strickland as the minister eminently qualified for such an undertaking. At the time of his appointment, Brother Strickland was pastoring First Church of the Nazarene in Dallas, Texas. Prior to this he

had successfully served as superintendent of the Florida District. When first approached about the matter, Mr. Strickland had given a negative answer, but promised to be receptive to any guidance which he might receive from the Lord. The more he prayed about the whole situation, the greater became his conviction that the Lord was guiding him in this direction. His final answer was an unqualified "Yes" to the will of the Lord and the appointment to serve in this uncharted field of labor.

By General Assembly time (June, 1948) Mr. Strickland had resigned his church and was making preparation to assume his new post of duty. He spoke at one of the services at the General Assembly about the Lord's leadings, and received many invitations to appear in district and local meetings to relate the remarkable account of his dramatic vision of the course ahead.

The Strickland family, composed of Rev. and Mrs. Charles Strickland and two young sons, Charles and Wayne, were ready for departure in August, 1948. They arrived in South Africa on August 28. Upon arrival they were greeted by a group of the Nazarene missionaries stationed in the Johannesburg area. Charles S. Jenkins, superintendent of the native work in Africa, was among those who gave the Stricklands a cordial welcome to this new field.

Within a month the parsonage prepared for the Stricklands was ready for occupancy. This was located at 83 Honeyball Avenue, Discovery, Transvaal. This property was designated as district headquarters for the white work in South Africa. Fortunately, the district headquarters for the native work is also located in this same area. This made it possible for the Stricklands and the Nazarene missionaries to work together as plans were adopted for launching an aggressive evangelistic campaign.

ENTERING OPEN DOORS (1948-50)

The First White Church Formed (Lourenco Marques)—Immediately Rev. Charles Strickland started searching for a promising city in which to conduct a revival. He found his best opportunity in the city of Lourenco Marques. This particular metropolis was not in the Union of South Africa but Mr. Strickland was so desirous to promote a program of holi-

ness evangelism that he took advantage of the first opening. This happened to be in the city mentioned above, and it is located in the province of Portuguese East Africa.

A group of worshipers in Lourenco Marques had shown an interest in forming a holiness church. Mr. Strickland was informed of this desire and he made plans to conduct a revival for this congregation November 14-21, 1948.

The language medium of this membership was Portuguese, so Mr. Strickland had to preach through an interpreter. During the last week of the campaign he visited in the home of each prospect who might become a member of the Church of the Nazarene. With the aid of his interpreter he explained to each the aim and purpose and standards of the church he represented. At the close of the revival thirteen persons indicated a desire to become charter members of the first Church of the Nazarene formed among the Europeans in the African continent.

Brother Strickland reported this development in the following manner:

The new church is to be called the Portuguese Evangelical Church of the Nazarene. . . . We will be able to receive many more within a short time. Some are waiting until we can arrange baptism for them before uniting, others are praying for victory over their habits. Those who united and the friends who are interested believe in our standards and seem to have a deep desire to establish a genuinely spiritual church. . . . They are going to make real Nazarenes in every respect.

As a token of the loyalty of the newly formed church a total of \$2,800 was placed in a building fund. Since this church would be located so far from the district headquarters, it would be impossible for Mr. Strickland to remain as pastor. An arrangement was worked out whereby a missionary couple to Portuguese East Africa, Rev. and Mrs. Kenneth Babcock, would serve as pastors of the European congregation. Under these very favorable circumstances the Nazarene work among the white population of Africa was under way.

Revival at Bremersdorp—The next open door was at Bremersdorp, Swaziland, where our church has a strong native work. Efforts to evangelize the whites of this area had been in process for several months. Rev. Russell Lewis, who was in charge of the Shirley Press (producing literature for the native program), had become so concerned about the

spiritual condition of the white people of that area that he started a Sunday school and regular services. He secured the use of the courthouse for these meetings. When Rev. Charles Strickland arrived in South Africa he was contacted about holding a revival for the white group at Bremersdorp. This invitation was accepted and a revival was conducted in the early part of January, 1949.

A community hall was rented for the campaign. The average attendance was forty-five per night. Several persons had their spiritual problems solved. The inspiration generated by this campaign brought new strength to this phase of our white work. A Sunday school has been maintained among the whites at Bremersdorp until the present.

Attracting Ministerial Personnel—One of the many amazing features associated with the development of the work in South Africa has been the recruiting of ministerial personnel from among those who have outstanding service records among the Europeans of this area. The Nazarene leaders have been astonished time and time again by the Lord's leadings in bringing many capable and efficient ministers into the channels of the church's program. This phase of the Lord's blessings upon the work became evident early in the history of this field and has continued to be a source of inspiration until the present.

Within a matter of months the number of available ministers to assist in pioneering the Nazarene program totaled eleven. A roll call of this group indicates the scope of influence which would be exercised by the church in making an impact in the brilliant future.

The first elder to join the Church of the Nazarene was Rev. J. J. Scheepers. He was an ordained elder in the Zion church, which was a small holiness movement in South Africa. He was recognized, because of his wide and influential ministry in South Africa, as a strong and effective holiness preacher. Not only had he ministered among the Europeans but he had served for seven years as a missionary in the Belgian Congo. His example and talents have been invaluable assets to our work. He and his wife and two daughters united with the Church of the Nazarene in June, 1949.

The first licensed minister who joined our South African church was Rev. Hendrik J. Senekal. He had been licensed

to preach by the Dutch Reformed church. As a young minister he had labored diligently for this denomination but he always sensed that there was a deeper experience of grace than he had found. Upon hearing of the Church of the Nazarene and its emphasis upon full salvation by two works of grace, he declared his intention to become a part of such an organization. He has been an effective leader in our program since he joined the church in June, 1949.

Two ministers were attracted to the Church of the Nazarene through a copy of the *Herald of Holiness*. The thrilling case histories of Rev. J. MacLachlan and Rev. Stafford Finnemore indicate the marvelous way the Lord works in preparing His workmen for a useful life. The former had received a copy of the *Herald of Holiness* from a missionary. He pored over this one issue word for word. As he completed this perusal he became convinced by the guidance of the Holy Spirit that the group responsible for publishing such a wonderful paper was the church that he should become affiliated with to promote the cause of holiness. He guarded this one copy of the *Herald*, read it and reread it, and then started praying that the group who published such glorious truths would come to South Africa with its message.

Rev. Stafford Finnemore, mentioned above, had completed his college training when he was sanctified and called to preach. He enrolled in a seminary but did not find the atmosphere conducive to the measure of spiritual growth that he had anticipated. This threw him into a state of confusion and he went to Rev. J. MacLachlan for counsel and advice. Upon asking Mr. MacLachlan what he should do, the former replied, "I'll tell you what I am going to do. I am going to wait until my church comes to South Africa." Mr. Finnemore asked, "What is your church?" He said, "The Church of the Nazarene." Mr. Finnemore said, "I have never heard of it." "Well," said Mr. MacLachlan, "there is such a church. I have a copy of their little paper called the *Herald of Holiness* and that's all I know about them."

Mr. Finnemore asked if he could borrow it. An old worn and tattered periodical was handed to him and an admonition was given that it should be returned as soon as he had finished studying it. After thoroughly acquainting himself with the contents of this prized publication, Mr. Finnemore returned

the *Herald* to Mr. MacLachlan, and remarked, "I know what you mean. That is my church too. When are they coming?"

Mr. MacLachlan gave a memorable answer to this question. He replied, "I am not sure when they are coming, but I know that they are. Any group that believes what that group believes will have to come to South Africa. They can't have that kind of religion and stay away from here. So I am going to wait until they come." At this juncture the two sanctified ministers shook hands and covenanted between themselves to pray every day for the Nazarenes to come to South Africa. When they learned that the Church of the Nazarene had set up an organization to evangelize among the Europeans of South Africa, they followed through on their pledge to each other and to the Lord that they would make that church their own. Both have filled places of important leadership in the church's development in this area.

Another added to this list of ministers was Rev. Christoffel D. Botha. He had spent four years in Cape Town University preparing for a medical degree. This pursuit was terminated in 1945 when he received a call to preach. Immediately he enrolled in the Murray Bible Institute to equip himself for Christian service. His training and enthusiasm for promoting the program of holiness evangelism has been a vital factor in our progress in South Africa. His wife and four children have entered wholeheartedly into the work of the Lord.

Before the close of 1950 the list of ministers who had been attracted to the Church of the Nazarene and who were to assume major responsibilities in promoting the work of the church included the following: Cyril J. Pass, Rev. and Mrs. T. W. Thomas, Rev. J. F. Cronje, Rev. J. J. Coetzee, and Johannes L. Steyn.

The vast array of talent represented by the above roll call indicates that the Lord had been preparing a large reservoir of ministerial resources which would be released when the Church of the Nazarene began its program of holiness evangelism in South Africa. Rev. Charles Strickland recognized that the Lord had been operating to set things up for just such a time as this. He capitalized on the opportunity and made extensive plans for an intensive evangelistic program which would vitally affect the spiritual life of the Europeans in South Africa.

The Second Church Started (Pretoria)—Rev. Charles Strickland did not lose a moment in making use of this trained and experienced ministerial supply. As a new minister would join the church, Mr. Strickland would plan a campaign with him, and the two would stay on the job until a church was ready to be organized. In keeping with this program, Rev. Charles Strickland and Rev. Hendrik J. Senekal started a revival in Pretoria on the second Sunday of August, 1949. Pretoria is the administrative capital of the Union of South Africa. It has a population of about 250,000 Europeans.

During the revival many victories were won for the Lord. On the last Sunday of this successful campaign a church was organized with eight charter members and about thirty friends who showed an interest in the work. Rev. Hendrik J. Senekal was given the responsibility of pastoring this group.

A hall was rented as the temporary home of the new church. According to the rental agreement the Nazarenes could hold services on Sunday and Wednesday evenings. In December, 1949, this group discovered a church building (30' x 35') on a large lot (117' x 220') which could be purchased for \$3,400. This transaction was made and our first European church in the Union of South Africa was operating in its own property.

The Problem of Registration—As Brother Strickland was thinking in terms of purchasing property for church use, he found that he was faced with a number of legal restrictions. He was informed by government officials that as early as 1921 the Union of South Africa started making laws to discourage the coming of new missionary societies into that country. From time to time these laws became more stringent. The last of these restrictions made it impossible for missionary societies not registered with the government prior to 1945 to receive such recognition. Without this legal status a missionary society could not own property or become incorporated as a permanent organization. When Mr. Strickland was confronted with this discouraging information he concluded that he was facing a hopeless task. It looked as if the Church of the Nazarene would have to operate on a makeshift basis and be subject to being ordered out of the country at the whim of those in authority.

In the midst of such a dismal outlook Mr. Strickland received some unbelievable news. Someone in the government was doing research work on the church file and ran across the astounding entry that the Church of the Nazarene had been officially registered with the administration of South Africa in 1915. A careful check was made of this item and it was found that Rev. Harmon Schmelzenbach, missionary from Swaziland, had performed this highly important service. Providentially this dauntless pioneer missionary had been led of the Lord to make this move in the light of his future vision of the missionary outreach of the Church of the Nazarene.

Since Swaziland is classified as a native reserve under the jurisdiction of the Union government, and Schmelzenbach was a missionary to the natives of that region, he was duly qualified to represent the church in this capacity. In order to render this invaluable service for the church Rev. Harmon Schmelzenbach had to ride over three hundred miles under hazardous circumstances to reach the capital city. This sacrificial undertaking was destined to bring a most rewarding return. Thirty years later, when the future of the Church of the Nazarene in South Africa depended on this action, the leaders of the church appreciated as never before the value and significance of Rev. Harmon Schmelzenbach.

Third Church Organized (Parys, Orange Free State)—In the next campaign for the establishment of a church, Rev. Charles Strickland and Rev. J. J. Scheepers worked together. They selected the city of Parys in the Orange Free State as the location for this evangelistic effort. Many wonderful victories were won in the name of the Lord. These faithful workers conducted this intensive campaign during most of November, 1949. On the closing Sunday a church was organized and Rev. J. J. Scheepers became the pastor.

As a token of the Lord's special blessings two property gifts were made to the church which vitally affected the future of the work in this area. A prominent lady made a donation of a business site worth nearly \$3,000. Plans were drawn up for the erection of a building immediately. Also a man and his wife gave a lovely site valued at \$3,000 along the Vaal River, one of South Africa's most beautiful rivers, for the development of a camp meeting program. These surprising

bequests bolstered the faith and morale of the leaders as they made plans for future advancements.

Fourth Church Formed (Vanderbijl Park—Afrikaans Medium)—As early as July, 1949, Rev. Charles Strickland made application for a church site in Vanderbijl (Fan-der-bail) Park. This thriving city is located forty miles south of Johannesburg and is rapidly becoming the center of heavy industry in South Africa. A large European settlement has developed in this area and it became a special challenge for opening Nazarene work.

An acre of ground near the center of the city was given the church by Vanderbijl Park Estate Company in December, 1949. A large park is close by and huge apartments are in this vicinity. This gesture hastened the plans for getting a revival under way in such a promising area.

The evangelistic team for this meeting was composed of Rev. Charles H. Strickland and Rev. Chris. D. Botha. The month of March, 1950, was designated as the time for a full-scale attack for enlarging the kingdom of the Lord. A Sunday school was formed early in the month to accelerate the program. Visitation evangelism was used to supplement the preaching services. These successful techniques laid the groundwork for the organization of another Church of the Nazarene on April 9, 1950. Rev. Chris. D. Botha was selected as pastor and the fourth European Nazarene church in South Africa was making history.

The property picture in Vanderbijl suddenly changed for the better when Mr. Strickland was informed that Kansas City First Church wanted to sponsor a building project in memory of Dr. R. T. Williams. A total of \$11,000 was raised for this project by Kansas City First Church. With this amount of cash available the leaders in South Africa decided that Vanderbijl Park was the most suitable place to make such an investment. On the site donated by city officials a beautiful church building was constructed from funds given by a homeland church.

The building was ready for dedication on October 28, 1950. A capacity congregation was present for this outstanding event. A part of the ceremony was the unveiling of a memorial stone which is a part of the church structure. The stone has this inscription engraved in Afrikaans upon it: "In loving memory

of General Superintendent Dr. R. T. Williams, D.D. Proverbs 10:7. 'The memory of the just is blessed.' 28 October, 1950."

A Tent Campaign Results in Organization of Fifth Church (Potchefstroom)—As early as September, 1949, Rev. Charles Strickland had been making plans to purchase a large tent (40' x 60') to be used in conducting evangelistic campaigns. These plans finally materialized and a "tent sanctuary" was secured for \$880. Little time was lost in putting the tent into use. The first meeting under the tent was conducted at Potchefstroom. This city is known as the university city of South Africa.

Mr. Strickland, assisted by some of the European ministers who had joined the Church of the Nazarene, opened that tent revival on April 19, 1950. Night after night the large tent was filled to capacity. More than eighty persons received spiritual help from the Lord. Out of this number fourteen expressed a desire to become charter members of the Church of the Nazarene. Accordingly, on April 30, 1950, our fifth church in South Africa was organized. Rev. J. Lazarus, one of the new South African ministers, assumed the pastoral duties of this congregation.

The Organization of the Sixth Church (Vereeniging)—In the early part of 1950 Rev. Stafford Finnemore started an independent holiness work in Vereeniging (Fer-in-uh-ing). As a part of his progressive program he purchased a building site and erected the first unit of a church building. When he learned that the Church of the Nazarene had become a permanent part of the church world in South Africa, he contacted Brother Strickland and invited him to conduct a revival in his church.

The Lord poured out His Spirit in a wonderful manner during many of the services. At the conclusion of the campaign, in the early part of June, 1950, Rev. Stafford Finnemore announced that he and his congregation desired to become affiliated with the Church of the Nazarene. At this time the sixth church was organized and the property held in an independent relationship was transferred to Nazarene ownership.

Seventh Church Organized (Vanderbijl Park—English Medium)—Rev. Stafford Finnemore became greatly concerned about the English-speaking Europeans in the area of his church. He started a Sunday school and regular preaching

services for this particular group. Interest mounted in behalf of these services until an urgent plea was made for the organization of an English-speaking branch. In keeping with this request, Mr. Strickland formed the seventh church as an English medium congregation at Vanderbijl Park on Sunday, September 3, 1950. Mr. Finnemore was given the responsibility of pastoring the English-medium church.

Formation of the Eighth Church (Blyvooruitzicht)—In September, 1950, Rev. and Mrs. F. Van Der Westhuizen were led of the Lord to become affiliated with the Church of the Nazarene. They mentioned to Brother Strickland that they felt a call to establish a work in Blyvooruitzicht. This is a city about fifty miles west of Johannesburg and has the distinction of being the location of the richest gold mine in the world. In keeping with their interest in this area they were encouraged to start services. Soon Mr. Strickland was invited to conduct a revival for the nucleus of Christians worshipping under the Nazarene banner.

At the close of the revival, in the early part of October, 1950, the eighth Church of the Nazarene was formed at Blyvooruitzicht with fourteen charter members. Because of building restrictions this group had to worship in the home of one of the members for several months. Although operating under this handicap, the work continued to prosper. At the same time two branch Sunday schools and preaching appointments were started. This collection of Nazarene activities became known as the "Blyvooruitzicht Circuit."

Signs of Progress—As church after church was organized, the leaders of the work became aware of the fact that a closer-knit program should be worked out that would weld the various groups into a functioning unit. Several signs indicated that this type of policy was emerging.

One sign was the publication of a *Pastor's Bulletin* in June, 1950. This was a two-page sheet, to be issued monthly. It was designed to publicize news from the churches and introduce future plans for the advancement of the work. This promotional project helped to develop a spirit of unity and friendly understanding among the workers.

Another sign was the move to secure the services of a full-time evangelist to assist Mr. Strickland in the overcrowded schedule which he had planned for future activities. The

minister selected to serve in this capacity was an enthusiastic evangelist by the name of Rev. Johannes Steyn. He worked in this relationship for about a year and then took the pastorate of one of our churches.

A third sign was the announcement that Dr. Hardy C. Powers would visit the European work in South Africa during October, 1950. Sometime during this period a meeting of all the Christian workers and representatives of the local churches would be arranged. At this convocation the work in South Africa would be formed into a district and would function in the future on that type of organizational pattern.

FUNCTIONING AS A DISTRICT (1950-51)

The First District Assembly—The anticipated visit of Dr. and Mrs. Hardy C. Powers became a reality the latter part of October, 1950. The date for the district meeting was October 24. At that time Dr. Powers announced the official formation of the South African European District. This was a climactic moment for those who had been observing the phenomenal growth of the Church of the Nazarene during the past two years.

The statistical report for the assembly indicated that there were eight organized churches. Six of these had buildings and two of them had completed parsonages. The membership of the churches totaled 160.

In addition to the organized groups there were three European Sunday schools and three other missions where regular preaching services are held. All of these represent potential churches in the future.

The Sunday school enrollment was 443. The property valuation was set at \$75,000 with an indebtedness of \$25,000.

The membership of the assembly indicated their loyalty to the church in many ways. Particularly is this true of the financial arrangements. For instance, the assembly voted that "each church give a tithe or 10 per cent of its income for world-wide evangelism." Also that "each church give one shilling [approximately 14c] per member per month for district budget. This is to be used for the expansion of the work here in South Africa."

Elections formed a part of the assembly program. The following district officers were elected: Rev. J. Lazarus, dis-

trict secretary; M. MacLachlan, district treasurer; Rev. J. Lazarus, chairman of the church school board; Chris. D. Botha, district N.Y.P.S. president; Mrs. Charles H. Strickland, district N.F.M.S. president.

In an ordination service Dr. Powers ordained Stafford Finnemore and Josias MacLachlan.

The atmosphere of the assembly was characterized by divine glory and blessing. Everyone present expressed the sentiment that the Church of the Nazarene had come to South Africa at the proper time and that this assembly was the springboard for launching forward into new areas of conquest.

The First Camp Meeting—A vital part of the evangelistic program in South Africa has been the camp meeting type of revivalism. Brother Strickland recognized the need of this intensive type of spiritual emphasis. The first camp meeting was planned for December 14-21, 1950. It was held at Parys, where a site had been donated for this purpose at an earlier date. Some of the Nazarene missionaries working among the natives came to Parys for this time of spiritual refreshment. Several of them were used to give assistance in the preaching program. Also the European ministers were placed on the preaching schedule. The camp meeting agenda was set up for three services a day.

The results of this type of program were most gratifying. In the light of the spiritual impact made upon the district, a camp meeting has been held each year since. Each gathering of this type has been remembered as a mountain peak of inspiration for those who have an opportunity to participate. Rev. Chris. D. Botha has rendered valuable service in taking charge of the camp meeting.

Ninth Church Organized (North Pretoria)—This church has the distinction of being the first church organized as a product of a revival campaign conducted entirely by the European ministers. The ministers for this evangelistic endeavor were Revs. Johannes Steyn and J. Joubert. The place selected was North Pretoria, a thriving town of 12,000 just across the mountains from Pretoria. At the close of the campaign fifteen persons declared their desire to become members of the Church of the Nazarene. On January 21, 1951, Rev. Charles Strickland organized this group into a church and

Rev. J. Joubert was appointed as pastor. The church assumed part of the pastor's support from the start.

At first services were held in his home. Later this church was merged with the Pretoria church because of the death of Rev. J. Joubert.

The First Preachers' Meeting—All of the district-wide meetings had proved so beneficial that Mr. Strickland was anxious to tackle another in the form of a preachers' meeting. The time set aside for this was March 27-29, 1951, and the place was the Williams Memorial Church in Vanderbijl. The special study of this conference was homiletics.

Brother Strickland prepared four special messages dealing with this theme. His subjects were as follows: (1) Types and Subject Matter of Sermons, (2) Preparation of Sermons, (3) Delivery of Sermons, (4) Preaching for a Verdict. His masterful treatment of these important areas of thought produced a lasting impression upon the European ministers who were orientating themselves to Nazarene traditions.

Other speakers on the program included Rev. C. S. Jenkins, veteran missionary to Portuguese East Africa; Rev. R. E. Lewis, manager of the Shirley Press; and Revs. Stafford Finnemore and J. MacLachlan.

Preachers' meetings have become a permanent part of the district calendar. Each year a different theme is emphasized and each year some of the missionaries to the natives will assist by presenting special messages. The high spiritual tide generated by these occasions produced important results in both the native and the European programs.

Mr. Strickland Preaches First Sermon in Afrikaans—Mr. Strickland, as district superintendent of the South African work, concluded that his assignment included a mastery of the Afrikaans language. Through months of study and practice he struggled to acquire the fundamentals of this difficult language. He reported that during the beginning period of study he "almost lost his senses trying to learn it." He advanced far enough to preach a sermon in Afrikaans without the aid of an interpreter. Concerning this momentous occasion, which took place in the early part of March, 1951, he remarked: "I preached in it [Afrikaans] for the first time recently and almost scared myself to death, listening to such strange sounds coming from my throat."

Since becoming equipped with this language tool he has increased his efficiency immeasurably. One of the first steps in this connection was to change the name of the district bulletin to the *South African Nazarene* and make it a bilingual publication. One column is in English and the opposite is in Afrikaans. Touches of this type indicated that the Church of the Nazarene was adjusting to its environment and fitting into the local color of its field of labor in a commendable manner.

Tenth Church Organized (Horizon)—Rev. and Mrs. T. W. Thomas, local preachers in the Parys church, became concerned about the large European population which lived in Horizon. This is a city located about ten miles from Johannesburg.

These local preachers were encouraged to follow through on their desire to open a work in this area. They secured permission to use the town hall for revival services. On May 8, 1951, this group had developed sufficiently to justify an organization. The tenth Church of the Nazarene was formed with fourteen charter members. Rev. and Mrs. T. W. Thomas became pastors of the work. They continued to hold services in the town hall until permanent property was secured.

Eleventh Church Organized—Near our native missionary station at Acornhoek is a large European settlement called Klaserie. Some of our missionaries had worked overtime in order to hold special services with these Europeans. In June, 1951, Rev. Charles Strickland and Rev. J. J. Scheepers decided this would be the strategic spot to harvest for another Church of the Nazarene. They engaged in a revival campaign during that month and at the close of the meeting a new church was organized with eleven charter members. These included some of the most influential persons in the community. Rev. J. L. Steyn was selected as the pastor. Advances along every line have been achieved under his aggressive leadership.

Organizing the Twelfth Church—The pastor of the eighth church formed (Blyvooruitzicht) found several new population centers springing up in the general vicinity of the church. He investigated the possibilities of starting branch Sunday schools in these promising areas. At one of these places (Welverdiend) the efforts were so successful that the people asked that regular services be conducted. In complying with

this request, Rev. F. Van Der Westhuizen soon witnessed remarkable gains. By June, 1951, this group was ready to be organized into a church. The church at Welverdiend became number twelve for the South African District.

The Second District Assembly—As the South African European District convened for its second annual assembly, there were many sources of gratitude and praise for the victories won during the past year. Four new churches had been organized, bringing the total to twelve. All of the churches reported numerical, financial, and spiritual gains. The same district officers were elected to continue their respective responsibilities. Rev. Charles H. Strickland as district superintendent challenged the members of the assembly to move steadily in the direction of self-support and to work constantly as witnesses of our Lord. The inspiration of this meeting was translated into a program of holiness evangelism which touched the lives of multitudes in the days which were ahead.

PROMOTING SPECIAL FEATURES (1951-54)

Steady Pace in Organizing New Churches—During the assembly year, October, 1951—October, 1952, three new churches were added to the ever-growing roster of Churches of the Nazarene in this area. In November, 1951, church number thirteen was started in Durban (Natal Province) as a result of a revival conducted by Rev. Charles Strickland and Rev. Cyril J. Pass. On February 16, 1951, an interdenominational holiness group which had been known for many years as the Regent's Park People's Mission of Johannesburg became a part of the Church of the Nazarene. The pastor, Rev. T. H. M. Barron, along with twenty-three of the members became affiliated with our church at that time. As a part of the transaction, property valued at \$16,000 was transferred to the Church of the Nazarene. This became church number fourteen for the district. On February 17, 1951, a church was organized at Vryburg. This was the culmination of several months of hard work performed by Rev. and Mrs. J. J. Coetzee. This was church number fifteen. In June, 1952, a church was organized at Thabazimbi, a mining town in the Northern Transvaal.

First District N.Y.P.S. Convention—A new feature was added to the program of district functions when the first N.Y.P.S. Convention was conducted on April 14, 1952. About thirty delegates and scores of visitors crowded the Williams Memorial Church at Vanderbijl Park to participate in this event. The pastors and young people of the district had an opportunity to become fully acquainted with the aims and projects of the general N.Y.P.S. program. Everyone present remarked that with so many young people enthusiastically promoting the interests of the Lord and the Church of the Nazarene the future of our church in this area was thrilling to anticipate. Rev. C. D. Botha was elected district N.Y.P.S. president.

The convention voted that plans should be made for conducting an N.Y.P.S. Camp and Institute at the earliest possible moment. These plans materialized in December, 1952. At that time, eighty young people met at Parys and took part in this highly successful venture. Among the many benefits which accompanied this project were altar scenes never to be forgotten. The personal work and the praying of Christian young people indicated that holiness evangelism was winning a wonderful constituency in South Africa.

Many of these talented young people expressed their willingness to follow the Lord's call as He was guiding them into full-time Christian service. The leadership potential of this consecrated group of called workers caused Rev. Charles Strickland to pray desperately for a Bible school which would be the training center for these prospective preachers.

Plans for a Bible College—The answer to the prayers for a Bible college was forthcoming. The *South African Nazarene* for May, 1952, carried the following announcement:

The preservation and propagation of the doctrine of holiness in experience and practice depend largely upon a God-called, Holy Spirit-illuminated and properly trained ministry. Wherever the Church of the Nazarene has gone with the message of holiness, the educational need has followed closely upon its evangelism. For many months we have felt the need of a training center in South Africa.

We could not do it by ourselves. We are part of a world church which has a great vision for the spreading of the gospel of Christ to every nation. The Nazarene Young People's Society will take this project as their project and will give us financial assistance to being a Bible college in South Africa.

The young people of the Church of the Nazarene rallied to this project and raised \$20,000 to be used for educational purposes. With this fund available, the leaders of the work in South Africa purchased an excellent property which lies parallel to our church property in Potchefstroom. The buildings were adequate for accommodating about twenty-five students. In November, 1952, a governing council for the proposed Bible college was selected.

This council, in turn, elected Rev. Cyril J. Pass to serve as principal of the institution, which was officially named the Nazarene Bible College of South Africa. The principal-elect was given the major responsibility for working out the details for selecting a faculty and organizing the curriculum.

Opening the Bible College—The Bible college was officially opened on January 9, 1954. Representatives of the city and provincial governments were present for this event. Also several religious leaders of other denominations took part in the opening ceremonies. Rev. Charles Strickland responded to the remarks presented by those who had expressed appreciation for this new educational development; then he conducted an impressive service inducting Rev. C. J. Pass into the office of president.

Seven students were present to enroll for the first term.

The course of study was designed to cover the courses required for ordination in the Church of the Nazarene. According to the school's schedule this would be completed in six thirteen-week terms, extending over two years (three terms each year). Fourteen courses were offered in the following fields: three on the Bible; two on holiness and theology; one each on homiletics, public speaking, church history, Nazarene *Manual*, history of the Church of the Nazarene, personal evangelism, elementary music, English, and Afrikaans.

Rev. C. J. Pass was the only full-time member of the faculty. Other teachers included Revs. Charles Strickland, J. MacLachlan, and J. J. Scheepers. Special mention should be made of Mr. and Mrs. Sam Nash, who came to the school as caretaker and matron, respectively, and refused to take any salary for their services.

In keeping with the language setup in South Africa the classes are conducted on a bilingual basis (English and Afrikaans). Since it was impossible to secure textbooks in

both languages and the cost of making translations would be prohibitive, the next best thing was to make mimeographed copies of all Afrikaans material. This was a gigantic undertaking. During the first six months of operation more than 750,000 pages of Afrikaans study sheets were duplicated.

The motto adopted by those associated with the college was fashioned in these words: "My best for God's highest."

The launching of this project was a great milestone in the history of our European work in South Africa. The ministerial product of the school has kept a constant supply of pastors flowing into the channels of the church. These Nazarene-trained Christian workers provide the man power for an aggressive program of expansion in the future.

New American Workers Go to Field—The first accession of workers from the homeland to the South African European work was made in October, 1952. At that time Rev. and Mrs. Floyd Perkins became associated with this phase of our work. Their first assignment was to take over the pastoral duties of the church at Lourenco Marques (the first European church organized on the district), in Portuguese East Africa. Excellent progress was made in this church under his leadership. After serving in this capacity he was transferred to the Johannesburg area to teach in the Bible college and pastor the Johannesburg Central Church. His contribution to this phase of the work has been significant.

Advancing Toward Self-support—An important advancement was made on January 1, 1953, when Rev. J. MacLachlan, pastor of the Vereeniging church, announced that his congregation would be self-supporting as of that date. One of the special features of the annual Preachers' Meeting in April, 1954, was a report from Rev. J. MacLachlan regarding the step of assuming full responsibility for financing his church. This was a remarkable account of daringly venturing out in faith for the Lord. His experience was honored of the Lord and a special season of glory-crowned blessings was enjoyed by the audience. This was followed by a concerted move on the part of the other pastors to request reductions of the amount they would receive from the General Budget appropriation. They pledged to cut the receiving budget by \$1,400 for the year. One pastor told his church if it did not meet all

its commitments the reduction which he suggested at the Preachers' Meeting would be taken from his salary.

In keeping with the self-support emphasis two other churches moved into this classification in 1954. One was the Williams Memorial congregation at Vanderbijl Park (Afrikaans medium); the other was Regent's Park Church in Johannesburg. Many churches are moving in this direction rapidly. This type of advancement is worthy of special commendation.

Establishing Preaching Circuits—The fast pace of establishing new churches had to be slackened during 1953. All of the money available was spent on acquiring church property and strengthening the groups struggling for survival. In the light of this shift Rev. Charles Strickland encouraged the pastors to establish branch Sunday schools and missions where regular preaching services would be held. In carrying out this recommendation many new preaching points were started. This type of program was referred to as circuit preaching. Before the close of the year there were seventeen such missions under the sponsorship of the Church of the Nazarene. The most unusual example was related to Rev. Stafford Finnemore, pastor of the Durban church. He possessed a great passion for the evangelization of the people of his area. In addition to his regular church services he set up missions at the following places: Durban Central, Durban North, Pinetown, Pietermaritzburg, Ladysmith, and Newcastle. Even though no new churches were formed at this particular time, the influence of the church was augmented by the spread of preaching missions.

RECENT DEVELOPMENTS (1954—)

New Churches Organized—By January, 1954, the district superintendent was back in the business of organizing new churches. At that time a new church was formed at Henneman (Orange Free State) with eleven charter members. This work was placed under the pastoral leadership of Rev. and Mrs. M. L. Prinsloo. He was a successful businessman in Bloemfontein. After experiencing the blessing of holiness he received a call into the ministry. He sold his business and home, so that no ties would restrain him from doing the will of the

Lord. He has witnessed many miracles as he has labored for the Lord in Henneman.

The next church organized was at Lusaka in the province of Northern Rhodesia. This new work is 1,200 miles north of Johannesburg. The minister for the campaign was Rev. Chris. D. Botha. His fine church at Vanderbijl Park (the largest on the district) gave him permission to be gone for the period of a revival in May, 1954. The challenge of the work in this distant area so gripped him that when the twelve charter members of the new church urged him to become pastor, he responded affirmatively. This new outpost puts another interpretation upon the geographical term "South Africa," which was the original area of our interest.

Recently another church was organized in the Johannesburg area. It started as a branch mission of the Regent's Park Church. Christian workers from this church promoted the interests of the mission. When a vacant church building in this section of town was located, the people of Regent's Park Church made a down payment to secure the property. In September, 1956, the church was officially organized with twelve charter members. This group has the distinction of being the twentieth church formed on the South Africa European District, and the fourth to be founded in the city of Johannesburg.

On February 20, 1957, another church was added to the ever-increasing list of our thriving groups in South Africa. This was located at Rustenburg, a town with approximately eleven thousand Europeans. There were eleven charter members, and Rev. J. F. Cronje was appointed pastor. Property has now been secured in a central area and a building will be erected in the near future.

The latest church to be organized is located at DeDeur. For several years a Sunday school and preaching mission had been conducted under the auspices of the Vereeniging church. On April 14, 1957, the church was officially formed with nine charter members. Rev. T. W. Thomas was appointed pastor. He has already secured a building and he reports a Sunday school enrollment of fifty.

Starting a Nazarene Publishing House Depository—A depository for the Nazarene Publishing House has recently been established in South Africa for the distribution of litera-

ture. In a surprising manner an ever-widening market for our Nazarene publications has been found in Christian circles throughout the country. A gift of a printing press from the Nazarene Publishing House has greatly assisted in the problem of producing Sunday school literature in the Afrikaans language.

"Showers of Blessing" Radio Program—One of the most vital factors contributing to the success of our work in South Africa has been the influence exercised through the "Showers of Blessing" broadcast. Some of the most powerful stations in the South African region broadcast this program. From the opening days of our work in this area until the present this program has been a valuable means of breaking down prejudice, introducing the church to new friends, and opening doors which would never have been pried loose through any other medium. At present all of South Africa is blanketed with "the voice of the Church of the Nazarene" and the mail response indicates that a large radio audience listens every week.

Healing Victories for the Stricklands—The Strickland family have been blessed with good health for most of their period of service in South Africa. Occasionally it has been necessary to call on the Lord for special assistance if the health picture was to remain normal. The first test along this line was back in July, 1949, when young Charles was stricken with a serious attack of cholera. For weeks there seemed little chance for survival, and if he should pull through some of his vital organs would be permanently damaged. The many prayers in his behalf brought a complete restoration.

The second test of faith came in May, 1951, when Rev. Charles Strickland became gravely ill from an attack of malaria and tick bite fever. The combination almost proved fatal, but again the Lord became a factor and normal health was regained.

The third health emergency developed in June, 1952, when Mrs. Strickland gave birth to twin boys, Dudley and Douglas. Complications developed that caused her life to be in the balance for several days. This ordeal was extra hard because Rev. Charles Strickland was in the States at that particular time to attend the General Assembly of the Church of the Nazarene. Prayers of devoted Christians brought her back to normal health once more.

The last and in some ways the most extreme emergency developed in June, 1955. Rev. Charles Strickland had been experiencing severe pains in the chest near the heart. He went to our medical missionary, Dr. Stark, for a checkup. This examination revealed that a coronary condition was developing of a very serious nature. Also there was a disease in the blood that must have immediate attention. These reports were confirmed by other doctors and their final opinion was that Brother Strickland had only two months to live at the most. In the face of such perplexing circumstances many of the Nazarenes of South Africa entered a period of intercessory prayer in his behalf. The Lord intervened once more. One month later Mr. Strickland wrote his testimony as follows:

I am very pleased to report that God has marvellously touched us by His divine grace, and we have been restored completely to normal health again. Just the other day before returning to work, I was again in the hospital, and Dr. Stark was amazed at our condition. He says this is nothing short of a miracle of divine grace. Our blood condition has returned to normal and my heart will pass all examinations. I do praise God for this.

This series of wonderful experiences has been a source of unbounded inspiration for those who have taken a personal interest in the welfare of our workers scattered around the world.

Furlough Time for the Stricklands—The Strickland family, father and mother and four sons, were granted a much-deserved furlough during 1956. They left Africa in January and returned the latter part of December. A short period of this time was used for rest and relaxation. During two weeks of June they attended the General Assembly in Kansas City. The remainder of the time was devoted to deputation work. These seven months of strenuous work in the homeland included 40,000 miles of travel and 254 preaching engagements. These personal contacts with the pioneer of our work in Africa brought the interest of American Nazarenes to a new level of appreciation for the remarkable accomplishments related to this area. During the furlough the degree of doctor of divinity was conferred on Mr. Strickland by Olivet Nazarene College.

The Stricklands were welcomed back to Africa on December 29, 1956.

Summary and Conclusion—The Church of the Nazarene has been working among the Europeans of South Africa since

1948. In that eight-year period phenomenal results have been achieved. Most of the credit for these advancements goes to Dr. Charles Strickland. His chief assistants during this time have been a corps of gifted and dedicated European ministers who have been attracted to the ministry of holiness evangelism. Through the pooled efforts of all of these Christian workers, 22 churches have been organized and 24 additional Sunday schools and preaching missions have been started. These churches have a membership of 490. The largest church is the Williams Memorial at Vanderbijl Park with a membership of seventy.

The N.Y.P.S. has a total of 308 members; the N.F.M.S., of 373; the Sunday schools, an enrollment of 1,428.

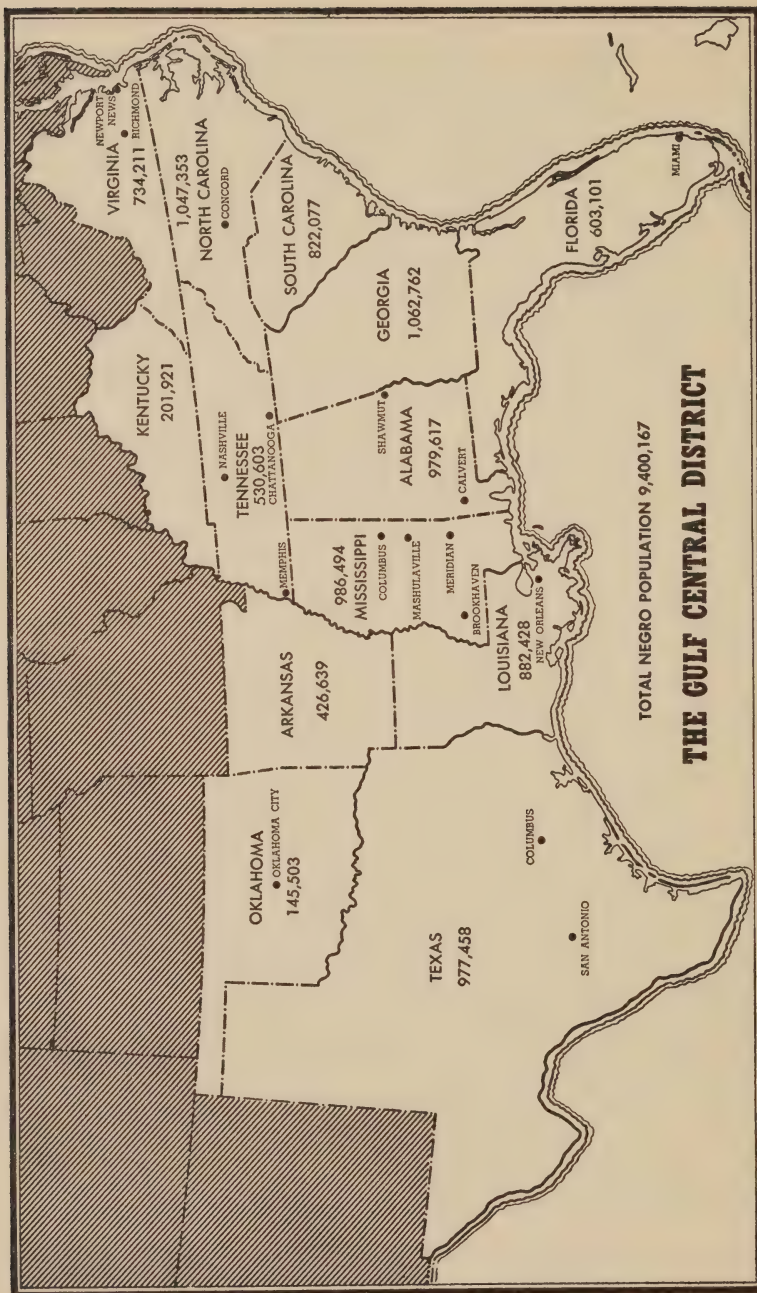
There are three ordained ministers from America, Dr. Charles Strickland and Rev. and Mrs. Floyd Perkins. Thirteen of the European ministers have received ordination. An equal number are licensed ministers.

The Bible college has an enrollment of twelve. Rev. Floyd Perkins is now serving as president.

The value of the property owned by the district has been set at \$262,000.

The importance of self-support has produced a wholesome type of stewardship. As a result the membership of the district raised for all purposes a total of \$30,000 during 1956.

Courage and vision were necessary ingredients to undertake a venture of this type. But those who dared to risk something great for the Lord have been wonderfully repaid. The holiness rope that has been tossed to the Europeans has become a spiritual lifeline for multitudes. Prayerful hands have prepared the rope; strong hands have placed the rope within reach of the famishing; and glad hands are now drawing many of their own countrymen within the security of this rope. Since God has proved himself to be a Partner in this project, big plans for the future are in the making.



TOTAL NEGRO POPULATION 9,400,167

THE GULF CENTRAL DISTRICT

CHAPTER VIII

NAZARENE MINISTRY AMONG RACIAL GROUPS IN THE UNITED STATES

The Department of Home Missions not only sponsors an extensive overseas program but also has the responsibility for evangelizing among two racial groups in the United States. These include the Chinese and the Negroes.

WORK AMONG THE CHINESE (1904—)

Population Centers—One of the favorite pastimes of American tourists is to visit a so-called "Chinatown" section of some large city. This particular group looks upon these centers where vast numbers of Chinese are concentrated as a curious adventure into a unique world. However there are many genuine Christians who consider these congested areas as "sheep without a shepherd," who desperately need the uplifting power of the gospel of Christ.

The Chinese population in the United States has been estimated at 100,000. A majority of these are located in California. San Francisco has about one-fourth of the total, approximately 25,000. The Chinese population of Los Angeles numbers 11,000. Other California towns contain the following numbers of Chinese: Fresno, 1,150; Oakland, 3,000; Sacramento, 1,800; Stockton, 1,550.

Early Nazarene Activities Among the Chinese—From the beginning days of Los Angeles First Church some of its members have been concerned about the spiritual welfare of the vast Chinese population of that metropolitan area. This interest has manifested itself in many concrete acts of Christian service. For instance, the August 11, 1904, issue of the *Nazarene Messenger* carried the following citation:

A lot has been selected for the location of our Chinese Mission in Chinatown, and a mission building will soon be erected for the holding of Gospel meetings under Rev. Ko Chow, a Chinaman of rich Christian experience and fine character. He will be assisted by a company of Nazarenes who are deeply interested in this important work.

According to other reports, the missionary board of Los Angeles First Church was going to raise \$350.00 for the building project and then contribute \$50.00 a month toward the regular expenses of the Chinese work. Before the close of 1904, Dr. Bresee reported the following development:

There has been opened up a Chinese mission in Chinatown, of this city, where a commodious building has been erected on leased ground, and Rev. Ko Chow, assisted by a band of devoted workers, has begun what promises to be a very successful mission among these people. Rev. Ko Chow is a man of experience, with gifts and graces, and has an efficient corps of helpers. This is a field where Holy Ghost baptized laborers are not only needed but where they find, as we believe, a rich harvest for the Master's garner.

One of the most active helpers in this project was Mrs. Hallowell. She wrote frequent reports of the progress of the work for the *Nazarene Messenger*. Her faith was always reaching new levels of achievement as she planned and labored for this cause.

Although these endeavors brought in a rich harvest, this early attempt did not produce permanent results. No reference to this phase of the Chinese work is found after 1907.

A New Start Among the Chinese (1927)—After a lapse of twenty years, the Lord again placed the burden for the salvation of the Chinese upon the hearts of some of the members of Los Angeles First Church. The leaders in this movement were Mr. and Mrs. Glenn Widmark and Miss Mabel Murphree.

In the summer of 1927, Mr. Widmark asked his pastor, Dr. H. B. Wallin, if he could have space in the basement of Los Angeles First Church to start a Chinese Sunday school. Permission was not only granted but unlimited encouragement was given for the project. Soon an unforgettable sight developed. The Widmarks' 1925 model Chevrolet was turned into a bus to haul Chinese children to Sunday school. The record of passengers on one trip was twenty-one children. This became the starting point for a new program of helpfulness for the Chinese of the Los Angeles area.

The attendance at the Sunday school increased until it was necessary to develop a staff of teachers. The first teacher to volunteer was Miss Mabel Murphree. Rev. and Mrs. P. A. Dean also offered their services.

The number of pupils soon exceeded the available space and a major step was taken when the second floor of a produce

market was rented to house the thriving Sunday school. This was located much closer to the homes of the children, so the transportation problem was partially solved.

Another Step Forward—In 1941, Dr. M. Kimber Moulton became pastor of Los Angeles First Church and he went all out in his promotion of the Chinese work. He set up a committee from his own church to give aggressive leadership to this program. The members of this committee were J. H. Bergham, Earl McIntyre, Mabel Murphree, Leland Smoot, and J. C. Wooten.

At this time Rev. Noah Honn, a returned missionary from China, was employed to visit and work among the families of the Chinese members of the Sunday school. These labors resulted in several conversions followed by membership in First Church.

Dr. Moulton became concerned about a more permanent type of property for this group. One Sunday morning in 1945 he set up a service to emphasize the Chinese program. A group of Chinese young people came to First Church to sing and testify. This activity was so blessed by the Lord that an offering was taken to purchase proper facilities. In that service \$3,500 came in and about \$1,500 more was pledged. With this financial backing, a residence at the corner of Twenty-third and Trinity was purchased for \$5,000 and paid for in November, 1945. At this juncture Rev. and Mrs. Peter Kiehn, who had pioneered our work in China, were appointed to give full time to the development of this Chinese program.

Soon it became evident that the work would make a stronger appeal if a Chinese national could be secured to take over the pastoral leadership of the group. This was worked out in 1946 and Rev. Wilbur Lee became pastor.

The expenses involved in conducting a full-scale church program reached a point that First Church started looking for subsidies to ease the financial load of the Chinese work. A change was forthcoming that would place the Chinese program on a new basis.

Chinese Work Placed Under the Supervision of the Department of Home Missions—A major development took place in 1950. In January the responsibility for financing and promoting the Chinese program was assigned to the Department of Home Missions. At the same time our veteran missionary

to China, Rev. Harry Wiese, was forced to evacuate China because the Communists had won control of that country. Upon his return to the States, Mr. Wiese was appointed superintendent of the Chinese work on the West Coast.

Organization of the First Chinese Church—By April 30, 1950, all those who had been in close contact with the work among the Chinese could see the wisdom of changing the mission into a regularly organized church. This change took place at the time mentioned above. Dr. Orval J. Nease, the general superintendent who had jurisdiction over the Chinese program, was present to perform this official function. A total of sixty persons affiliated themselves with the church as charter members. Rev. Wilbur Lee was appointed to continue as pastor.

Constructing a New Building—Another step forward in 1950 was the starting of a new building which would adequately house the Sunday school and worship services. The beginning date was December 6. The pastor and the superintendent of the Chinese work, Rev. Harry Wiese, worked hard to help bring this project to a completion. The church was built to seat over 200 people at a cost of only \$28,000. One thing that kept the cost that low was the donation of the lumber for the building by Mr. G. Linwood Speier, a layman of the Northern California District. Another source of financial aid came through Alabaster funds, amounting to \$5,000. The edifice was completed and ready for dedication on March 30, 1952.

High Lights in the History of the Los Angeles Chinese Church—Rev. Wilbur Lee served as pastor until June 1, 1952. His successor was Rev. Milton Cowles. He had previously been a missionary to China and possessed a deep compassion for these people. His relations continued until April, 1956. He was followed by Rev. Stanley Yu. He was born and educated in China. He was an evangelist in China for three years, and then served as district superintendent of the China Native Evangelistic Crusade from 1945 to 1948. After coming to this country he completed a bachelor of divinity degree at the Reformed Episcopal Theological Seminary.

The membership of the church now stands at 66, and the average Sunday school attendance for 1956 was 190.

Starting a Chinese Mission in Fresno—The next important move in developing the Chinese work in California was the establishment of a mission in Fresno. This program was spear-headed by Mrs. Cam Don. She had grown up in Porterville, California. Some Nazarenes in that city had attracted her to the Sunday school and worship services of our church. She was converted in February, 1948, and joined the Church of the Nazarene two months later. Soon after these major spiritual crises she and her family moved to Fresno. Immediately she started praying and planning for a Chinese work to be established in her neighborhood. The answer to these prayers materialized.

The Lord was working at another end of the line all the time. He was preparing a young couple to step right into such an opportunity as this. They were Rev. Delbert Morse and his wife, Pauline Wiese Morse. The latter was the daughter of Rev. Harry Wiese and had lived in China many years. This gave her a special interest in the Chinese people in this country.

During the four years this couple had attended Pasadena College they had served faithfully in the Los Angeles Chinese Church. After graduation in June, 1950, they volunteered to go to Fresno to minister to the Chinese, although they received no promise of financial support. He secured a teaching position and devoted all of his spare time to working among the Chinese.

In December, 1951, funds were made available to support a family of special workers and rent a building in which services could be conducted. Rev. Delbert Morse expressed his desire to continue teaching and he would give all of the time and money he could spare to assist a full-time couple that might be placed on the field. In the light of this understanding, Rev. and Mrs. George Rensch were appointed to the Fresno project. They also had worked with the Los Angeles Chinese Church while they were students at Pasadena College and had received a call to work among the Chinese.

The two couples proceeded with plans to transform a vacant store building into a sanctuary. Much labor was expended in this behalf, but everything was ready for the first public service on January 13, 1952. Eight Fresno Chinese were present at this initial service. (A large group of young

people from the Los Angeles Chinese Church had made the trip to be present at the above service.) In December, 1952, Rev. and Mrs. Delbert Morse accepted the call to a regular pastorate.

High Lights in the History of the Fresno Mission—Several special features have been developed to promote the interests of the program. For instance, both boys and girls have their own Caravan clubs; the older young people have their PAL activities; once a week the pastor and his wife teach English and citizenship classes; classes in Chinese are offered to teach the boys and girls to read and write Chinese; and once a year a vacation Bible school is conducted.

Plans are under way to construct a new building. In 1956 a fine corner lot at West Meyers and South Arthur streets was purchased with funds allocated by the Department of Home Missions. At the Sunday morning service of March 25, 1956, the local group pledged \$1,250 toward a new building. Plans have been drawn and a building permit has been secured from the zoning committee, and everything is pointing to this important moment when the group will be in its own building.

The Renches continued to minister to the group until April 1, 1956. Then Rev. and Mrs. Stanley Yu followed with a brief pastorate which terminated when they were called to the Los Angeles Chinese Church. Since June, 1956, Rev. and Mrs. Floyd Holly have labored as pastors of the mission.

The Sunday school has reached an average weekly attendance of fifty-five.

Honorable mention should be made of Mrs. Sophie Body Wiese, the mother of Rev. Harry Wiese. She is in her eighties but still takes a vital part in promoting the program of the church among the Chinese in this area. She has been faithful in playing the piano and teaching a Sunday school class during the past history of the mission. Such loyalty can be rewarded only according to the records which the Lord keeps, and this servant of the Lord deserves the best.

Starting the San Francisco Chinese Church of the Nazarene—The multiplied thousands of Chinese in the San Francisco area became the object of deep concern on the part of those responsible for this phase of our work. The next area of development was this region. A store was rented at 507 Greenwich Street and the day designated as starting time

was October 5, 1952. The Christian worker placed in charge of the program was Mrs. Mary Li (sometimes spelled Lee).

Mrs. Li had come to America in 1947 under the auspices of Youth for Christ. She toured the United States several months and then traveled extensively in Europe. Upon her return to America she became acquainted with the Church of the Nazarene and affiliated herself with it. When Rev. Harry Wiese received news of this event, he contacted her and encouraged her to come to California. Her first activity in California was to become a student in Pasadena College. She was ordained by the Northern California District in 1952 and then accepted the responsibility for opening the work in San Francisco.

Mrs. Li worked diligently for two years and then she felt that she must return to her native land. She resigned in August and sailed for China on November 29, 1954.

The minister selected as her successor was Rev. Moses Yu. At the time of the opening, he was a student in a seminary and had many offers from other denominations to serve as pastor. After due consideration, he affiliated himself with the Church of the Nazarene and has been used of the Lord in a special manner. His first Sunday at this new post of duty was September 4, 1954.

*High Lights in the History of the San Francisco Church—*The accomplishments of Rev. Moses Yu have been outstanding. By the close of his first year the Sunday school was averaging ninety-two in attendance. Enough Chinese were attracted to the evangelistic program of Mr. Yu that several requests were presented asking for the regular organization of a church. In keeping with this interest, on Easter Sunday, 1956, Dr. George Coulter, superintendent of the Northern California District, presided at the service when this mission was changed into a church. There were thirteen charter members and all of them were enthusiastic about the future.

The next logical step was to secure permanent property since the rented quarters were crowded out and the group was ready to move forward at a rapid pace. An adequate building was located at 912-14 Greenwich, and it was purchased for \$29,000 in November, 1956. Of this amount, \$2,000 came from Alabaster funds.

Since moving to this new location the work continues to progress. Every phase of the church program shows improvement. In 1956 the average Sunday school attendance was 125. Other departments of the church have advanced accordingly.

Co-operative Projects Among Chinese Nazarenes—Rev. Harry Wiese as superintendent of the Chinese sensed the need of closer fellowship and co-operation among the Chinese Nazarenes. As a result, on June 17, 1955, he conducted a one-day convention at the Los Angeles church. Representatives from our three Chinese groups, Los Angeles, Fresno, and San Francisco, met for this special session. Dr. Hardy C. Powers, the general superintendent having jurisdiction over the Chinese work, was present for this occasion. He brought three challenging messages to the group. The three pastors gave reports. Other Christian workers spoke on inspirational subjects. Also the problems of the Chinese program were discussed. All persons present acclaimed this as a profitable meeting and they voted unanimously to make it an annual event.

The theme for the second convention, held November 2-4, 1956, at the Los Angeles Chinese Church, was "Behold the Harvest." Once more the presence of the Lord was manifested. After this time of special divine visitation, plans were made for future advances. A spirit of optimism is evident as the gains of the past are consolidated and the achievements of the forward look are anticipated.

At present an annual budget of \$15,000 is invested in this profitable work. The Lord is constantly showing His approval of the venture that proclaims the experience of holiness to the Chinese living within the borders of the United States.

(Note: In January, 1957, Rev. Harry A. Wiese resigned as supervisor of the Chinese work. This program is now being carried on under the direction of the districts in which the churches are located. At the same time the entire domestic Chinese program is under the supervision of a general superintendent assigned jurisdiction for the same.)

WORK AMONG THE COLORED PEOPLE (1914—)

Population Centers—The first Negroes to arrive on the mainland of North America were brought to Jamestown, Virginia, in 1619. They came to this country as slaves and the

first group numbered twenty. Since that time the colored population has multiplied until it now exceeds 15,000,000. About 65 per cent of these live in southern states and the remainder are scattered among other sections of the nation. There are eighteen cities having a colored population of 50,000 or more. The largest concentration is in Chicago with about 500,000.

Early Nazarene Churches—Attempts to organize churches among the colored people have challenged members of the Church of the Nazarene for many years. References to these efforts show several interesting records. In 1914 a church was formed in Brooklyn, New York, among the colored people from the West Indies. This church is still a part of the New York District, and during the intervening years four other churches of this type have been started in greater New York. In other sections churches were recorded as follows: 1915, Hutchinson, Kansas; 1920, Plainville, Kansas; 1929, Wakefield, Rhode Island. This composite picture reveals that an interest was present in promoting work among the colored people, but altogether too often the efforts did not produce anything permanent.

Policy for Colored Work Set Up (1944)—The fact that our church did not have an organized program for the evangelization of this vast segment of our population disturbed some of our leaders. But action was forthcoming at the General Assembly of 1944. A memorial was presented to the assembly by the Department of Home Missions asking that definite steps be taken to promote such a project. This was unanimously adopted and the matter was referred to the Board of General Superintendents to work out the details.

In keeping with this directive the Board of General Superintendents issued a copy of the "Policy Covering the Setup and Organization for Colored Work" on September 19, 1944. Among the provisions was the stipulation that a new district be set up known as "The Colored District of the Church of the Nazarene." Dr. R. T. Williams was to have jurisdiction over the work, and Dr. S. T. Ludwig was to serve as secretary. Other principles included the following: each district superintendent was to encourage the colored work within his area; there was to be an annual conference of all district superin-

tendents who had found an opportunity to start some type of colored activity; there would be reports given by any colored ministers who might be laboring for the Church of the Nazarene; a general superintendent would be assigned jurisdiction over the entire program among the colored people; and the colored work would be placed in the administrative structure of the Department of Home Missions.

The Annual Conferences—In keeping with the above terms there was an annual conference held at Meridian, Mississippi, in 1947. The attendance was very small, but it indicated the determination of those interested in the project to push this work regardless of the slow progress. By this time the colored program had been placed under the supervision of Dr. Hardy C. Powers. At this first conference Dr. Powers presided over the sessions which were attended by Dr. S. T. Ludwig, Rev. Cecil Knippers, superintendent of the Mississippi District, one pastor, and two colored preachers.

By the time of the second annual conference, activities had been expanded and interest intensified until it was evident major developments were in the making. At this meeting several district superintendents and pastors were present. The roll of districts now sponsoring some type of colored work numbered ten, including Chicago Central, Alabama, Florida, Indianapolis, Louisiana, Mississippi, Northern California, Southern California, West Virginia, and Wisconsin.

The third annual conference was even larger. Most of the district superintendents of the above-mentioned districts were present. In addition the list of colored preachers who were laboring for the Church of the Nazarene was drawn up. This roster and the location of their work listed the following: J. J. Boggan, Pasadena, California; R. W. Cunningham, Institute, West Virginia; Mrs. Sadie Goldsby, Tuscaloosa, Alabama; Clarence Jacobs, Indianapolis, Indiana; C. C. Johnson, South Columbus, Mississippi; Clifford R. Johnson, Oakland, California; D. A. Murray, New Orleans, Louisiana; J. Franklin Peoples, Chicago, Illinois; Henry D. Piggue, Omaha, Nebraska; Charles Rogers, Indianapolis, Indiana; Warren A. Rogers, Detroit, Michigan; and O. B. Whiteside, Akron, Ohio.

The sessions of this conference extended through a three-day period, November 18-20, 1949. The inspiration generated by the conference was readily translated into the practical

business of building the Kingdom in the area where each labored.

By the time of the fourth annual conference the jurisdiction for the colored work had been assigned to Dr. D. I. Vanderpool. He presided over the sessions which extended from November 17 to 19, 1950, at the Phillips Temple in Indianapolis, Indiana. The conference was highlighted by special visitations of the Lord.

The fifth annual convention was characterized by new records achieved in every phase of the work. These sessions were held at Institute, West Virginia, November 19-21, 1951. By this time there was some type of colored activity on fourteen different districts. In addition to the ones listed above, these should be mentioned: Arkansas, Eastern Michigan, New York, Southwest Oklahoma, and San Antonio. In addition to the colored ministers working in the above-mentioned locations, these should be mentioned: John C. Boyd, Oakland, California; Mrs. Mildred Marshall, Los Angeles, California. An inventory of organized churches showed that there were 9 under this classification with a total membership of 150 and an average weekly Sunday school attendance in all churches and missions of 465. The largest church at that time was Institute, West Virginia, with a membership of 33; and the largest Sunday school was at Oakland, California, with an attendance of 90. The Spirit of the Lord was manifested in a special way and those who attended were challenged and inspired to continue to give their best to the Master. The messages delivered by Dr. D. I. Vanderpool, Dr. Roy Smee, and Dr. E. O. Chalfant were particularly honored by the Lord.

Starting the Colored Bible Training School (Institute, West Virginia)—One of the most significant developments related to the colored work was the founding of a training school for prospective Christian workers. The first reference to this is found in a report made by Dr. S. T. Ludwig to the General Board in 1947. He said in part:

... we are handicapped for lack of Nazarene leadership among the colored people who can carry on the work. In fact, we are definitely limited in our outreach unless we can soon supply adequate and trained leadership.

About a year ago a special committee appointed by the Board of General Superintendents made a survey regarding the possibility of a Bible training school where Negroes who felt the call to Christian work could be trained. On the basis of these findings, it would seem

that Institute, West Virginia, presents an unusual opportunity, where the church might set up such an institution at minimum cost. (*Proceedings, General Board, 1947.*)

In keeping with this recommendation, the church building at Institute (suburb of Charleston, West Virginia) was designed to serve as both the sanctuary and Sunday school rooms of the local congregation and the chapel and classrooms for the Bible training school.

To expedite the building program and organize the curriculum of the school, an experienced church leader, Rev. E. E. Hale, was appointed to supervise the whole program. In 1948, when he assumed these responsibilities, he discovered that a major task was ahead. He found many duties to perform including president, builder, teacher, field representative, librarian, curriculum chairman, pastor, and caretaker. He handled all of these positions efficiently. After much planning and hard work Nazarene Bible Institute was ready for operation before the close of 1948. It has functioned progressively and steadily since that time.

Rev. E. E. Hale served faithfully in this capacity until 1955. At that time he took a pastorate and was succeeded at the school by Rev. R. W. Cunningham. The latter was won to the Church of the Nazarene under the ministry of Dr. G. B. Williamson, at Cleveland, Ohio. Rev. R. W. Cunningham had been teaching in Nazarene Bible Institute since 1950. He was well qualified to take over the presidency of the institution.

Another name that has been prominently associated with the school is Rev. Clarence Bowman. He has been on the teaching staff since 1951.

Formation of the Gulf Central District—By February, 1953, some important changes were made to step up the pace of our program among the colored people. At this particular time a colored district was formed to give closer supervision and assistance to the churches, carrying the title Gulf Central District. It was comprised of thirteen states, namely, Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, and Virginia. Rev. Leon Chambers was appointed as superintendent of the district; Rev. Alpin Bowes, secretary; Dr. John Stockton, treasurer; and Dr. D. I. Vanderpool continued as the general superintendent having jurisdiction.

In the light of this development the sixth annual conference was also the First District Assembly of the Gulf Central District.

Several unique features have developed as the pattern of district functions unfolded. For instance, a district advisory board was nominated and elected, composed of one white minister and layman and one Negro minister and layman. The four members were Rev. Melza Brown (white), Rev. R. W. Cunningham, Mr. John T. Benson (white), and Mr. Leslie Casmere. Another unusual arrangement is the fact that all of the district superintendents who develop colored work in areas other than the territory included in the Gulf Central District are invited to attend and give reports at the Gulf Central District assemblies. Also all of the colored pastors of churches outside this area are welcome to attend the sessions of the Gulf Central District assemblies, have the privileges of the floor, and give a report of their work, although they are not classified as members of this assembly. This feature of co-operation has been a vital factor in the growth of the total program.

This rearrangement meant that colored churches in areas other than the Gulf Central District would be absorbed in the regular district setup of the district in which they were located. To cover this plan, the first assembly adopted the following resolution: "All colored churches located outside of the Gulf Central District are members of the district in which they are situated."

As of 1953, the over-all statistical record for colored work in the United States was as follows: 15 churches with a membership of 409; an average Sunday school attendance of 703; total giving for all purposes, \$34,196; property evaluation, \$217,500.

The figures are noticeably reduced when the report includes only the colored work within the limits of the Gulf Central District. At the time of the formation of the district there were 5 organized churches with a membership of 54; 8 missions where either a Sunday school or worship service was conducted; 171 average weekly attendance at Sunday school; and church property valued at \$23,000.

*High Lights in the History of the Gulf Central District—*The Second District Assembly, held in 1954, had many of the

features which characterize a regular assembly. There were committees, elections, recognition of elder's orders of Rev. D. A. Murray, presentation of district ministers' licenses, and the annual report of the district superintendent. The report of Rev. Leon Chambers contained many interesting items. He mentioned that the colored population within the boundary of his district numbered 9,400,000 and there were only 3 full-time preachers on the district roll. Two new churches were organized during the year, bringing the total to 7, and several missions were started.

At the 1955 assembly two ministers were ordained. They were Rev. Joe Edwards, formerly of the "Wings over Jordan" choir, and Mrs. Lula Williams.

Two additional churches were organized by the time of the District Assembly in February, 1956. This brought the total to 9. Also a number of Sunday schools and missions were opened, bringing the total to 8. By this time the district membership was 107, average attendance at Sunday school was 222, and the value of church property was \$41,300.

Excerpts from Rev. Leon Chambers' report to the 1956 assembly show how widespread the interest in the colored work has become. Various white groups, churches, and individuals are sacrificing to promote this vital work. A few examples are as follows:

A few weeks past I met with the Greater Oklahoma City Nazarene Ministerial Association. After a question-and-answer period they decided to pay Rev. Joe Edwards (pastor of the colored church) \$80.00 per month and hope to make it \$160.00 per month.

Mrs. Bertha Bruner (white), from the Oklahoma City church, has started a Sunday school in Seminole, Oklahoma.

In New Orleans, Louisiana, Rev. M. M. Snyder (white) has started two Sunday schools.

Rev. J. N. Farris (white) is sponsoring a Sunday school in La Marque, Texas.

In Chattanooga, Tennessee, we are buying the Alton Park Church of the Nazarene . . . Chattanooga First gave \$1,000 on this project.

Rev. Leon Chambers continues to apply himself unstintingly as the superintendent of this work. He averages traveling about 40,000 miles per year promoting the interests of the district.

He always maintains an undaunted optimism about the program for the future. His outlook is expressed in these words:

We should continue to pray for our Negro evangelism, to the end that a genuine holiness church may be developed throughout the Gulf Central District. The need is great. Many of these people are without any religious training whatsoever. Many, many others belong to some church but have never known salvation through the Lord Jesus. The fields are ripe unto harvest, and the laborers are so few.

List of Pioneers of Colored Churches to 1953—Special mention should be made of those who have labored so courageously to pioneer a project which resulted in the organization of colored churches. That list is as follows:

<i>Person</i>	<i>Place</i>	<i>Date</i>
M. M. Snyder (white)	New Orleans Bethel, Louisiana	1945
J. J. Boggan	Institute, West Virginia	1946
Mrs. Leila B. Williams	Meridian, Mississippi	1946
Warren A. Rogers	Indianapolis, Indiana	1947
Mrs. Bertha Jones (white)	Oakland Bethel, California	1949
S. H. Garcia (Mexican)	San Antonio, Texas	1949
C. Johnson	Columbus, Mississippi	1949
Mrs. Mildred Marshall	Los Angeles, California	1950
Warren A. Rogers	Detroit, Michigan	1950
J. F. Peoples	Chicago, Illinois	1950
Jack L. Riley (white)	Pasadena Bethel, California	1951
C. Johnson	Brookhaven, Mississippi	1951
J. J. Boggan	All Nations Church, Portland, Oregon	1951

Conclusion—The work among the colored people is beginning to take on a pattern which will give guidance for future activity. At first the territory looked so large, the workers were so few, and there were no precedents to help direct the program. The task was so gigantic that it was difficult to find a place to take hold of that might be classified as a start. With the passing of time and the gaining of experience many phases of the work are taking shape and this becomes a vital foundation for future developments. Patience and faithfulness are the two qualities most necessary for this program.

The problem created by lack of trained workers is gradually being solved. Several promising young people are being attracted to the Church of the Nazarene and answering a call to preach. The product of Nazarene Bible Institute as a train-

ing center for prospective Christian workers is beginning to give valuable assistance along this line.

Colored preachers and laymen alike appreciate the fact that they have a district of their own in which they conduct their own affairs and have their own district superintendent. This genuine gratitude will be transformed into aggressive and enthusiastic service in the future.

The burden for the colored work is being placed on some white people and aggressive white churches. These Spirit-inspired groups are taking the initiative in branching out into neglected colored areas and starting some type of effort which could eventually become another church organization.

All of these factors combined with the efficient and fruitful leadership of Rev. Leon Chambers will produce a bountiful harvest among the colored people in the future. The program has advanced far enough that those closest to the work can see a cloud the size of a man's hand which is the token of a spiritual flood tide in the making.

CHAPTER IX

SUMMARY AND CONCLUSION

The outreach of the Department of Home Missions makes an important contribution to the world-wide program of evangelization of the church. Every phase of the church's activity is vitally influenced by the operations stemming from this department.

INFLUENCES ON THE DOMESTIC FRONT

On the Local Level—Dr. Smee has presented the challenge of organizing 1,000 new churches during this quadrennium. To make this tangible for every district, the Board of General Superintendents figured a quota for each to realize. In formulating a specific goal of this type, encouragement has been furnished for pioneering many new local groups.

At the same time grants of \$500 to \$1,500 each have been made to districts for twelve important population centers where there is an excellent home missions opportunity but beyond the ability of the local districts to finance a loan. These grants are spent under the direction of the district superintendent and the district advisory board.

Also, churches in building programs have received substantial aid. At present almost \$700,000 are in use on long- or short-term loans. About seventy-five local churches are benefiting by this phase of the program.

Churches in the planning stage of a building program have been given a chance to study the blueprints which have been worked out by expert architects and made available through the Department of Home Missions. The latest books and designs for church structures are in the lending library maintained by the department. A total of over 100 requests have been answered relative to this matter in the past year.

On the District Level—The Department of Home Missions stands ready to give financial assistance to districts which have limited income and small and scattered memberships. During 1956 sixteen districts received approximately \$33,750

to be used for developing home mission churches within their respective areas. Also eight districts received about \$12,400 to apply on superintendents' salaries and travel expenses.

On the General Level—The main feature of the service rendered by the Department of Home Missions on the general level is related to the "Showers of Blessing" radio program. The Department of Home Missions appropriates \$60,000 a year to carry the costs of producing and distributing the program. The broadcast is carried on an average of 386 stations each week.

Among Racial Groups—The Department of Home Missions appropriated \$28,500 to sponsor the colored work during the last year. This includes the cost of operating Nazarene Bible Institute (Institute, West Virginia) and the Gulf Central District. The Gulf Central District now has 13 churches, 154 church members, and 368 in average weekly attendance in Sunday school.

Also the department appropriated \$15,000 to sponsor the Chinese work during the past year. This program now includes 2 organized churches and 2 missions. The total membership is 29, and the average weekly attendance is 282.

INFLUENCES ON THE OVERSEAS FRONT

Chart of Statistics for Overseas Activities—The following chart shows a summary of the achievements in the six overseas areas sponsored by the Department of Home Missions:

Area	Churches	Members	S.S. Enrollment	Value of Prop.	Total Raised (1956)
Alaska	9	364	1,183	\$ 560,500	\$112,376
Australia	13	324	1,547	113,688	38,400
Europeans in					
South Africa	22	486	1,428	271,720	37,368
Hawaii	7	363	668	342,500	61,658
New Zealand	3	46	170	92,500	4,184
Panama Canal	1	29	140	30,000	6,152
	55	1,612	5,136	\$1,400,000	\$257,555*

*Of this amount \$22,889 was paid back into the channels of the general church.

Budget for Overseas Program—In order to properly supervise this extensive outreach of the church, the Department of

Home Missions appropriated approximately \$160,000 in 1956. The breakdown of this allotment was as follows:

Alaska	\$24,000
Australia	21,950
Australia Bible College	10,798
Canal Zone	7,410
Hawaii	26,220
New Zealand	13,000
South Africa	33,655
South Africa Bible College	6,890
Overseas Supervision	5,000
Furlough Fund	11,000

Roll of Overseas Superintendents—At present the following superintendents are devoting themselves with untiring efforts to promote the work on their respective fields: Rev. Bert Daniels, (1956—), Alaska; Rev. Albert Berg (1948—), Australia; Rev. Charles H. Strickland (1948—), European work in South Africa; Rev. Cecil C. Knippers (1951—), Hawaii; Rev. R. E. Griffith (1951—), New Zealand; and Rev. E. O. Nelson (1955—), Panama Canal Zone.

Along with these should be placed the principals of our two major Bible colleges located in these areas: Rev. Floyd J. Perkins (1956—), Nazarene Bible College in South Africa; and Dr. Richard S. Taylor (1952—), Nazarene Bible College in Australia.

GENERAL OBSERVATIONS

The home missionary program of our church has rendered an invaluable service to our advancement during the first fifty years. Home missions have been intimately associated with every phase of our glorious achievements. Our inspiring outreach of world evangelization has been made possible through the magnificent vision of those who have gallantly promoted our intensive emphasis on home missions.



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OVERSEAS HOME MISSION AREA



THE CHURCH OF THE NAZARENE

